

Zion's Herald.

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WANTS OF THE SOUL.—The soul, crowned with conscious immortality, and made after the image and likeness of God, is filled with desires commensurate with its nature and capabilities. How vain, how foolish, to think that the soul can be satisfied with aught this earth can give! Wealth, honor, pleasure, power, what idle words are these, and how they mock the soul. They may afford a passing gratification, an hour of enjoyment, but they do not fill the void within; they do not, they cannot, supply the rest and comfort which the soul craves with ceaseless longings. How can it be expected that an immortal nature should be content with joys that are transitory? How unreasonable to suppose that one possessing boundless capacity could be filled with the vanities of time and sense. Reader, in every sober, serious hour, when your thoughts are given to honest introspection, you feel in the very depths of your being that you were made for something better than the enjoyment of mere earthly good, and the groveling companionship of those who do not love or serve God; you feel that you were originally made to dwell with the pure and holy angels amid the glories of heaven: you feel that by all the conditions of your nature you need the saving grace of God in your heart: you feel that your native immortality demands that you should seek for the glory, honor and purity which are not of this world, but which are the precursors of a blissful and unending life.

Why, then, will you longer persist in the hopeless task of trying to satisfy the soul with the wretched husks of the famine-stricken land to which in your folly and sin you have roamed. To-day, if you will believe it, there is bread for you in your Father's house; to-day you may receive a joyful welcome home from all your sinful, fruitless wanderings; your soul, weary and starved, may partake of a right royal feast.

"O, come, and with us taste
The blessings of his love,
While hope expects the sweet repast
Of nobler joys above.

Ten thousand thousand more
Are welcome still to come;
Ye longing souls, the grace adore!
Approach,—there yet is room."

THE COUNTRY'S NOMINATION.—No man since Washington has been nominated to the Presidency by such universal acclaim as General Grant. Every attempt to organize opposition to him, has only reacted upon the organizers. His chief foe is the Chief Justice, who has destroyed all his great fame, and debased his great office in indulging this impossible, and, in some of the acts to which it has led him, unhallowed ambition. For he has tampered with jurors, and constrained by personal and persistent influence, a decision contrary to law, justice, humanity and God.

To express the will of the people the Convention convened last week, on Wednesday, at 12 o'clock of the noon, in the well and ill known Crosby Opera House. It was opened with a fervent prayer by Bishop Simpson, who closed with the Lord's Prayer, in which the audience generally joined. Carl Schurz was appointed temporary Chairman, and made an eloquent address,

full of bold enunciations of the truth, forgetting, however, what Gov. Hawley, the regular Chairman, as carefully remembered—the presence and government of an overruling God.

The question that kept the General Conference in confusion for nine days was settled by the Convention in almost a few minutes. The Secretary proceeded to call the roll, beginning with California. He had got as far as Kentucky, when he was arrested by a call to order. Was he reading the list alphabetically? Alabama, Arkansas, Florida and Georgia had been omitted. A motion was made to put all the old States on the list. It was instantly carried amid tumultuous cheers. An obstructionist from West Virginia attempted to effect a reconsideration, and made a fair, legal objection, that only States in the Union should share in the nomination. But the higher law prevailed, and his opposition was almost as weak as that in the General Conference proved itself to be when reduced to a vote.

The attempt was made to nominate Gen. Grant several times on the first day. Once or twice it seemed impossible to prevent it. But the managers were determined to have a platform before they allowed the nomination, and they therefore repressed these fires and compelled an adjournment till the second day.

The resolutions being adopted, Gen. Logan, of Illinois, gained the floor and in a few neat, emphatic words announced General Grant as the nominee. A scene of grand confusion followed. A dove with its feathers painted red, white and blue was let loose and flew across the hall from the stage to the upper balconies and back, amid immense cheering. Each State was called and with brief words announced their votes for Ulysses S. Grant, the best of which was from Kansas, whose delegate announced it as "the John Brown State"—a name by which it will be known to all the future, even more and more honorably than Vermont's is associated with Ethan Allen. The declaration of the vote called forth yet greater excitement. The vast crowd arose, swung hats and handkerchiefs, shouted and cheered while the band adds to the volume of sound without overmastering it.

Speeches followed from the friends of several candidates for Vice President, and after five ballots the name of Schuyler Colfax was added to the ticket. Again the hall shook with the thunders of applause, though now many disappointed men were compelled to join the cry. It seemed unjust that the two offices should be filled from adjoining States. Yet no one more excellent, in virtues and patriotism can be found in all the land than the Vice President. The Ruler of nations will we trust bless and prosper this choice of the nation.

GENERAL CONFERENCE.—The sessions of the General Conference the past week have been chiefly occupied with routine business, and although our report extends to the nineteenth day, there seems to be an amazing amount of work yet before them. We are glad to see, however, that any further speechifying is to be cut short, and the real work gone through with as expeditiously as possible. One great feature of the past week was the brilliant address of Mr. Punshon, which will be found on page 262, where will also be seen a portion of Bishop Thomson's interesting narrative of his visit to India, China and Bulgaria. We have not heard any reliable conjecture as to what time the Conference will adjourn.

THE ENGLISH CHURCH.—Gladstone's triumphant vote on the bill before the House of Commons, looking to the disestablishment of the Irish Church is a grand step towards a most desirable consummation. The Prime Minister of the realm declares that, if the measure is carried through, the State Church of England is threatened, and its destruction is at hand. Surely England is passing through another revolution not less momentous than that of 1688, though without the clash of arms and the shock of contending forces. The recent extension of the elective franchise, the overthrow of the Irish Church Establishment, are precursors of a still greater change. Already we find the dignitaries of the Church of England are alarmed, and are taking active meas-

ures to breast the incoming flood. A monster mass meeting has been held in St. James' Hall, presided over by the archbishop of Canterbury, and the burden of all the speeches the danger of the State Church. Of course it is in danger, and why not? Surely the people have long enough endured this pageant of pompous forms and lifeless semblance of Christianity. They have long enough been obliged to pay to support an institution they did not want, as well as to support voluntarily those they did want. We have no special ill-feeling towards the English Church or Government, but at the same time we rejoice, and this because we love the people of England, that the omens are, that under the lead of such men as Bright and Gladstone, the time is not far distant when the institutions of religion will be sustained by free-will offerings; when the aristocratic and monarchical Government of England will be replaced by one that is representative and republican, and England rejuvenated and free, will become as glorious as in the days of Cromwell.

A GREAT CONVERSION.—The Baltimore Episcopal Methodist declares that the Southern Church is willing to accept the New England Conference doctrine on caste. We are rejoiced to welcome these backsliders to the fold again. We knew they would come penitently back, but hardly expected they would come so soon. Is it the smell of the roasted calf or a true sorrow for their sins that has caused this conversion? We fear there is more of hunger than of sorrow in them. When they receive colored ministers into their Conferences, as the New England Conference has done, and issue an urgent appeal to all their churches to accept these brethren as their pastors as it has done, and promise that they will not cease "to labor till this glorious end has been attained," as it has promised to do, then we shall confess their repentance is sound and their works meet, and shall be glad to receive our poor, ragged, husk-craving prodigal to joy and fullness and the Father's house. Till then all its boasts of equal zeal and impartiality with New England, while it carefully misstates her real action, is a suppression of the truth which all logicians and moralists declare is the same as the statement of falsehood.

In the British House of Commons on the evening of the 15th ult., Bright presented a petition from Nova Scotia praying for a repeal of the act by which that province was united to the Dominion of Canada. The petitioners denounce the Canadian Union Act as an evil uncalled for and unjust, the result of a surprise sprung upon the people and of fraud practised on the Parliament. We are assured by intelligent individuals who are familiar with the state of the popular mind in Nova Scotia, that there never existed such a deep-seated feeling in that colony on any question as on this of Confederation. Canada is so much the object of their animosity that, with all their loyalty to the British Crown, (and they are the most loyal subjects of the Queen), they would gladly prefer even annexation to the United States to the continuation of Confederation. With them it has been a partnership of a thrifty man of means and an impecunious adventurer. Nova Scotia is unequally yoked, and is now lamenting the consequences.

CASTE THE OTHER SIDE UP.—Bishop Thomson in his address before the General Conference on India gave this good illustration of the absurdity of American caste:

In India one feels the meanness of caste. In one of our journeys, while cooking breakfast by the roadside one morning, I was moving towards some little children, whose mother was cooking probably for some coolies at work on the road, with some presents from our table in my hand, when Dr. Butler suddenly arrested me, saying that my touch was pollution, that nothing would be eaten that I bore; that my foot set within the circle where the woman was cooking would defile every thing within it. Here I was with an Anglo-Saxon skin on my face, a human soul in my breast, an American passport in my portfolio, "brought up standing," before a poor, ignorant, black, half mendicant Hindoo.

The members of the Conference who fancy every thing would be polluted and ruined if they sat in the same Conferences with colored ministers must have felt the Episcopal rebuke.

THE CHILDLESS WIDOW'S PRAYER.*

Brave in her agony, while he was dying,
Henry's sweet mother looked down on his pain;
Tenderly to his low pining replying,
Letting no whisper be uttered in vain.

But when the fair little body was sleeping,
When the dear life from her keeping was gone,
Wild as a storm was the passionate weeping;
Frenzied the grief of the widow forlorn.

Let me go, let me go to my husband and child;
Let me go, I will go from this wilderness wild.
O! father and mother and sisters so dear,
My last hope is taken, detain me not here.
Hark! surely they call o'er the battlements high!
To join my departed! that is not to die.
But O! it is dying on earth to remain
Forsaken, heart-broken, and tortured by pain.

My sweet little darling, dear life of my heart!
O, Henry, my Henry, why, why should we part?
You clung to my bosom so closely, my own,
Saying, "Mamma, I want to be with you alone."
How can you go from me to walk that dark vale,
My babe, where the heart of the strongest must fall?
O! may not your mother, my precious one, be
Admitted to heaven's safe shelter with thee?

Let me go, let me go from this wilderness wild;
Let me go, I must go, to my husband and child.

Soul, that art sick of the frequent sighing,
The bitter sighing of parting pain,
Whiten thy garments and cease thy crying,
Heaven will restore thee thine own again.

AUGUSTA MOORE.

* Scarcely more than a child herself.

PROTESTANTISM IN FRANCE.—NO. 1.

BY PROF. EVANS, OF MICHIGAN UNIVERSITY.

On the authority of a distinguished French divine, the author of *Les Temples Protestants de Paris*, I propose to give a brief statement of the past and present condition of Protestantism in the metropolis of France. It is a mistake to suppose that the Reformation of the sixteenth century began with Luther. Five years before the monk of Wittenberg attacked the sale of indulgences, and nailed his famous ninety-five theses on the doors of the cathedral, Faber Stapulensis, a professor in the college of Cardinal Lemoine, had sounded the tocsin of insurrection against clerical, ritual and ecclesiastical usurpations, and, in his commentary on St. Paul, had announced the essential doctrines of that great religious movement.

The new ideas embodied in this book gained many adherents, and the first Protestant who suffered death on French soil for the sake of his belief was a disciple of Faber, called Pauvent, who was burned on the *Place de Grève*, in 1524. Calvin was then studying at Paris, but, on account of the heresies contained in a public discourse which he delivered November 1, 1533, at the request of the rector of the university, Nicholas Cop, also a secret adherent of Faber, he was forced to flee. Protestantism was first preached in the Louvre, under the protection of Queen Marguerite de Navarre, whom the enraged monks and priests of that time characterized as a "fury of hell." But her patronage did not shield the reformers from persecution and death even at the hands of her brother, Francis I. During this period the Protestants of Paris had neither regular churches nor pastors, but only schools called *buissonnières*, or hedge-schools, because they were kept in the country, the precursor of Notre Dame having jurisdiction over all the schools within the city walls. From 1555 to 1598 Protestantism gradually organized itself in France.

The first national synod was secretly held in 1559, in the Faubourg Saint-Germain, and by this assembly the reformed churches, hitherto scattered and isolated, were united and consolidated. Nevertheless, Francis II. continued the cruel policy of his father, Henry I., and burned and hung as heretics many of the noblest and best of his subjects, and among them the illustrious chancellor, Du Bourg, "whose murder," says Voltaire, "was of more service to Protestantism than all the eloquent works written by its defenders."

Still the reform gathered strength. Coligny and his brothers, one of whom was a cardinal, openly attached themselves to it. The new worship was publicly celebrated, although usually outside of the city. The energetic and highly cultivated Queen of Navarre, Jeanne d'Albert, had taken for her motto, *Ubi spiritus Domini, ibi libertas* (Where the Spirit of the Lord is, there is liberty), and in accordance with this principle gave (1567) to her subjects a constitution so liberal that their descendants would gain much in freedom by going back three centuries to the "statut de la reine Jeanne." But this heroic and Christian sovereign died of poison in 1572, and Coligny was assassinated as one of the first victims of that fearful massacre of St. Bartholomew which had been organized at the instigation of Philip I. and Pope Pius V., for the utter extirpation of heresy. Panigarole, bishop of Asti, in a sermon preached before the Queen Dowager, King Charles IX. and Henry of Poland, praised his Majesty "for having in one morning purged France of heresy." He did not suppose that the Church Saint-Thomas-du-Louvre in which he held such discourse, would, in a little more than two

centuries, become the official temple of this same heresy at Paris.

But the massacre led directly to a recognition rather than an extirpation of the Reformation. It was followed by the Edict of Nantes, which, although promulgated by Henry IV., and confirmed by his widow, by his son, Louis XIII., and even by Louis XIV. himself, as "perpetual and irrevocable," was constantly violated, and finally abrogated on the specious pretext that there were no longer any reformers in France. But during the century which intervened between the publication (1598) and the revocation (1695) of this relic of tolerance, the Protestants enjoyed at least some immunity in their public worship, although they were not permitted to assemble for religious purposes within at first five, and subsequently two leagues of the metropolis. With the close of the seventeenth century even this uncertain safeguard was removed, and the long pent-up wrath of bigotry discharged itself upon their unprotected heads. It is strange and disheartening to see such persons as Bossuet, Madame de Sevigné, La Bruyère, La Fontaine, and others of brilliant literary fame applauding *Le Grand Monarque* for thus "annihilating Protestantism," as they supposed, by one of the most cruel acts of treachery in history. The heads of the principal Protestant families were brought before the magistrates and commanded in the name of the king to apostatize. Those who refused were sent to the Bastille, and the members of the consistory were banished by *lettres de cachet*. Protestants who had resided in Paris less than a year were ordered to quit the city immediately; pastors had fifteen days in which to leave France. But in spite of these vigorous measures of proscription and exile, the detested sectaries still maintained their worship within the city walls.

ARTIST LIFE IN ROME.

BY GEORGE L. BROWN.

THE CAFFE GRECO AGAIN.

This Caffe has been honored with the custom of many men known in the artistic world—Turner, Thorwaldsen, Canova, Horace Verné, and nearly all foreign eminent artists that have studied in Rome for the last century and upwards. During my long stay I was a constant attendant, and what memories this simple notice of it brings up to my mind! How many that were there in my time, have earned their just reputation; how many have passed away from existence disappointed and miserable; and how many are there now alive and happy! Since 1840, every morning have I seen these fellow-artists coming in for their early meal. Coffee, tea, cigar or pipe—how plainly can I see them now pass before my eyes like a procession! How sad to think that so much talent and genius lies buried in the earth; but not lost, for their works live after them!

Painters, sculptors and artists generally have different gifts beside professional talents, and use them for the amusement and edification of their less fortunate brethren. What roars of laughter have been created by the wits, ventriloquists and mimics, in that old "den" of smoke and tobacco. I remember John Gerson, the English sculptor, so wonderfully imitated in voice and manner, that it was unmistakable. Nearly every artist had his caricaturist. Rogers the sculptor, Freeman the painter, were good imitators. I fancy I see now a dignified little German hunchback artist coming into the caffe, and seating himself before an American painter, who usually pretended he was deaf.

The little man was talented.

"I have just returned from Germany," shouted Gobbo (such was his nickname).

"Ah! where?" said the deaf one, putting his hand to his ear.

"From Germany!" again shouted the little man.

"Yes. What did you see? Sell any pictures?"

"Yes; and I was made a professor." This was said in a low tone.

"A what? Speak louder, please."

"A professor." This was said loud.

"Can't hear you. No use—must speak louder," said this malicious man.

"The King has made me a professor," almost shouted the vain little man.

"Professor? O! Ah! Of what?"

"Of painting."

"O! Ah! Yes. What salary do they pay you?"

The Gobbo began blushing, and evidently did not like continuing this conversation; but the deaf man was determined to let the whole caffe hear, and so there was no help for it, and he exclaimed: "It is the honor; it is enough."

"What salary did you say? How many dollars?" (Yankee-like.)

"I said the honor was enough."

"How many dollars?" again asked the incorrigible.

"No dollars; honor!" shouted the poor man.

"Fudge!" shouted the mercenary artist. "I reckon before I went to Germany and back for honor, I would stay at home and sell my pictures."

I felt much for the little man, for my countryman, who heard well enough, had all the while been making him the object of ridicule, and he afterward saw and felt it.

THE SECRET POLICE.

There is one great nuisance in attending at these "caffes" at Rome, particularly the "Greco;" I mean the "Secret Police," who poke their noses everywhere, in all sorts of disguises, and one has sometimes to be very guarded in what you either profess or express. One of these interesting individuals will politely seat himself beside you, enter into conversation in the most amiable and natural manner, and gradually lead you on to the topics of the day, upon which he will express his opinion very freely, as you think, and not doubting his sincerity, you may say something unguarded about the government. Next morning you are reported at the police office, and as long as you remain in Rome you are watched. Woe betide the Italian or German who may happen to make the same mistake; not only is he watched, but in due time he is disposed of by the "Sagro Uffizio" (sacred office). I was cautioned about these decoys, and kept my opinions much to myself. One day one of these gentlemanly Italians sat by my side, sipping his coffee and smoking his cigar. Commencing a conversation about my country and its institutions, he wished to draw a contrast between our government and that of Rome (hideous contrast!). I replied politely to all he said; but I was rather enthusiastic about my own country, saying what liberty our people possessed, and speaking of their moral and intellectual culture; but as to his government, in spite of his pointed questions, I steadfastly refused to give an opinion, much to his apparent astonishment, and as I afterwards learned to my good fortune.

TEETOTALISM IN MEDICINE.

Those who believe that the whole traffic in alcohol and its compounds should be suppressed, have an interest in considering how far these articles may be safely discarded in sickness. It is well also to see if many are not directly supporting a traffic which they believe to be ruinous both in its physical and moral effects upon society. Few people not engaged in the preparation of medicinal articles have an idea of the enormous quantities of spirits consumed as medicines, or the variety of popular remedies which are largely composed of them. We do not now refer to the official preparations of any school of medicine, for we believe that all schools use alcohol in manufacture if not in prescription, and it is doubtless the most valuable agent known for extracting and preserving the properties of medicinal substances. In the shape of wines and cordials it has been for ages administered to the sick, and as in some countries these have been almost the only remedies employed, they have been considered appropriate gifts of charity to the invalid poor. No one can reasonably object to any course of practice so long as it is in accordance with the best information of the age. But science advances, and the fashion of the world changes in medicine, as in other matters. Remedies that were in popular use, even but a few years ago, have rapidly disappeared, and others have taken their place. These changes are brought about as often by public opinion as by scientific investigation. Mercury in its various forms was considered a most valuable remedy in many diseases, and perhaps it was; but when the injurious effects of its continued use became known, patients refused to take it, and now it is seldom prescribed when a tolerable substitute can be obtained. Considering the evil effects of a continued use of alcohol upon the system, even independently of its moral influence upon society, may we not with equal propriety refuse to take it? And may we not demand of the medical profession to do, from principle what high duties and tariffs are compelling others to do from economy, to search for some means to supplant this dangerous poison?

It is unnecessary to discuss whether alcohol is food. Food or not, its general effect is injurious, and upon that ground we are justified in opposing its use. Apart from all disputed points, and without setting any arbitrary limits, there are a few ways in which we may properly diminish the use of alcoholic remedies, and that with the sanction of physicians of all schools, except those fossils who are so well preserved in spirits as to be beyond the fear or hope of change.

We may omit the use of spirituous beverages as preventives of disease. Evident as this seems to be, the idea is quite prevalent in some parts of the country that liquors are preventives of such diseases as arise from exposure to cold and damp, such as typhoid fever and malaria complaints. But if the opinion of many of

our best army surgeons in the late war is worth anything, the evidence is conclusive that they not only do not prevent, but on the contrary do render those who imbibe more liable to the very maladies they seek to ward off. Doubtless many a youth has fallen a victim to intemperate habits contracted at first by drink taken under the foolish idea that it was a preventive of disease. Alcohol may be a preservative, but not of the living body. As well may one think to keep his flesh from corruption by eating saltpetre.

We ought also to avoid the use of those popular nostrums called medicated wines, bitters and cordials, which are so freely advertised and recommended (in temperance and religious journals too) but which are composed largely of spirits. The enormous consumption of these articles is a surprise to the manufacturers themselves. If statistics or the papers are to be believed, our whole country is suffering from a multitude of chronic ailments, the chief of which is that very indefinite but ubiquitous trouble, biliousness, and for which the sovereign panacea is whisky, for that is what all of these vile compounds contain. Of this term *bilious*, a distinguished professor once remarked that he had known it applied to nearly every complaint upon record since the primal fall, and he felt sure that Adam might have given as one reason for the fall, that the apple made him bilious. Certainly the whole race seems to have it by inheritance.

Many are not only deceived in the nature of these articles, but are decoyed into their use by the respectable names of those who recommend them. Under the erroneous idea of "good for me, good for all," prominent men are commending to favor such preparations as a conscientious regard for public health or morals should forbid them to do. A history of a few of these nostrums, concocted by decayed professionals or ignorant quacks, would put Barnum's Life or Burnham's Hen Fever quite into the shade.

In one of the army hospitals I met an officer so rigidly opposed to the use of whisky that he refused to take it when prescribed by his surgeon. Another officer, who approved his refusal, proposed some popular medicine which he himself had tried. Subsequent events showed that both had consumed several bottles of an article known to the trade to consist of poor whisky, made just bitter enough to conceal its inferior quality. Thousands of total abstinenters are in a similar way unconsciously inducing proprietors and vendors to keep the country flooded with rum, under the name of medicine.

There is another way in which we may diminish the use of alcoholic remedies, which is to demand of our physicians never to prescribe them when any fair substitute can be obtained. This is a matter of some delicacy, but as in the case of mercury, does not the importance of the matter justify it? Authors are earnest in their cautions against the continued use of such stimulants, lest thereby the taste for liquors be acquired, and a morbid appetite more difficult of control than the disease, be fastened upon the patient. But wines are agreeable and their prescription acceptable, so the caution is too often disregarded. The brief but deceptive appearance of benefit resulting from their use is mistaken for actual improvement, and so their employment is justified.

Of the controverted theory of stimulation in medical practice there seems to be a reaction in the minds of those capable of discussing it, and the weight of argument is against stimulation.

When, then, may we employ these remedies? In the absence of suitable authority, we may safely follow the advice of the proverb, if in the condition described "Give strong drink to him that is ready to perish." In all other cases total abstinence is a better rule.

THEIR WORKS DO FOLLOW THEM.

Many years ago Dr. Bowen, of the Oneida Conference, stood conversing with a brother minister on the subject of the entire sanctification of the heart through the power of the Holy Spirit. The said minister had sought the interview from the deep desire he felt to prove, in his own experience, the power of grace in the complete deliverance of his heart from sinful desires. As the conversation proceeded, he expressed a fear which many others have felt, "But I fear I could not keep it." Just then another minister, Bro. A., passed by on the walk where the two stood conversing. He heard only the words from one, "But I fear I could not keep it," and the reply of the other, "Nothing but holiness will keep you." The words of the reply sank down into his heart as he walked on, and inspired him with new confidence to cast his whole soul on the atoning blood for purifying grace.

Some months passed, and Bro. A. related the incident to me with signal profit to my own heart.

Some years later, I happened to be in New York

at the time Mrs. Palmer was at work on "Faith and its Effects." The incident was named one day, and was at once seized upon and recorded for the forthcoming book.

Some years later, when traveling in Vermont, I one day met a lady, a member of the Episcopal Church. She related to me the struggles through which she had passed for several months in seeking purity of heart; said she had been often thrown back and discouraged in her attempts to reach the experience which she had come fully to believe was her privilege, by the fear of future failure to retain her position, and honor its profession. "But," she added, "one day, when oppressed with this sense of weakness and fear, I took up a little book, called 'Faith and its Effects,' and read the remark which some one had made who must have felt just as I was feeling then, 'I am afraid I could not keep it;' and the answer, 'Brother, nothing but holiness will keep you.' It was just what I needed, and made me feel that the oppressive sense of my own insufficiency ought to lead me at once to lay hold on the grace which alone could keep me in the trials of life. I found the experience of love that day."

What missions a single sentence may serve. How words live when the speaker is dead. A gracious utterance of to-day may go to-morrow, and next year, and through the years, leaping on from heart to heart—the added grain in the history of a thousand souls that turns the trembling scale for holiness and heaven. Let us speak good words. B. W. G.

"LIGHT."

BY S. ADAMS WIGGIN.

Watching the drifting gloomy clouds
That hide the sun's rays from mine eyes,—
Looking for some slight rift between
The low'ring, shuddering, weeping skies;
Afar a narrow thread of gold
Gleams faintly like a glimpse of heaven,
Vouchsafed to some lost soul engulfed,
Forever from its glory driven.
Mine eyes are dim with joyful tears;
To me that golden light is peace.
Full well I know the clouds will break,
The storm abate, the cold rain cease.

One single ray of heavenly light
Amid this night of grief and pain,
Shed on my spirit, weak and faint;
Life, hope and love revive again.

O golden gleam! O sacred light!
Within my soul the Dove hath rest;
God's olive-branch of peace divine
Forever vernal in my breast.

For me the "Bow of Promise" shines;
Forevermore I'll trusting wait;
Should blackest darkness veil mine eyes—
He'll lead me to the open gate.

Dear soul! by tempest-tossed and driven,
For thee was shed the precious stream,
For thee the golden glimpse of heaven,
The rays that on thy spirit gleam.

There is a love—I cannot tell
The heights and depths its arms embrace;
I know that out of sinful night
'Twill lift thy soul to spotless grace.

For thee, dear soul, the love untold;
Sweet soul, for thee Christ lives again;
Great soul immortal, gaze on Him;
One look will cleanse from every stain.

No more the drifting, gloomy clouds—
God's sunlight bathes thy spirit's eyes.
White soul, Christ's love I cannot tell,
But this I know, we shall arise

On that glad day when Jesus comes.
Pure souls washed white from sinful stain
From out the dreamless sleep of death,
Singing Redemption's loving strain.

MORAL FLY-WHEEL.

The mechanical "fly-wheel" acts as a regulator, or governor, to the motion of machinery. It acts by that law of matter, by which "a body in motion tends to keep in motion—and a body at rest, tends to remain at rest." It prevents any sudden increase or decrease of the motion given by the primary power, and secures that steadiness and uniformity without which seriously injurious results might ensue.

There is often a very close parallel between things material and things moral—and the mechanical fly-wheel may be found actually illustrative of the moral characteristics of many of our race. The man of clear perception, intelligent judgment, calm purpose, firm will, and steady effort, possesses that grand power of success and usefulness—a moral fly-wheel. But how many men there are who go through life by fits and starts and jerks, incapable of regular and systematized effort, and racking and wearing out their indifferent mental machinery, simply from the lack of a moral fly-wheel.

The material fly-wheel is worse than useless, unless it is carefully and accurately balanced and properly adjusted. Every part of the circle must find its counterpoising weight in the opposite part—else it becomes itself a disorganizer, instead of a regulator. So with the moral fly-wheel. It must not only have power, but it must be equally balanced by sound principles and elevated aspirations to be truly and practically useful.

Nor can the mechanical fly-wheel true-up, balance, set, and perfect itself. It is the trained skill of the artisan which must do this. A careless, negligent, or incapable workman may spoil the metal in the fashioning, which intelligent skill otherwise would have perfected.

So with the fashioning of the moral fly-wheel in the human soul, to determine for weal or woe the power it shall have in the motions of a full life. It is the parent upon whose judgment and faithfulness rests the tremendous and awful responsibility of the moral artisanship. The young soul cannot shape and balance and true itself safely and wisely. And you, parents, who read this—ponder and ponder—soberly and long, the solemnity and gravity of this profound duty to the child, for which the soul and God will hold you accountable.

SUICIDES INCREASING.

From every section of the country reports are daily reaching us of suicides which, in their number and horrible details, far exceed anything in the national experience. Hitherto we have been, substantially speaking, a happy, even-minded people, of whom a very large proportion have been firm believers in the doctrines of Christianity, contented with simple pleasures, addicted to domestic life, and having little taste for violent "Sensations" of any kind. The changes that have come over us are great and significant. The bitter sorrows and anxieties of a long civil war, followed, in the North at least, by an epoch of violent speculative excitement, attended by extravagance of living, and a widely-spread passion for sensual pleasures, have made our country anything but the country of ten years ago. Life now, to be tolerable, must be spiced with condiments of the keenest and most titillating sort. Each fresh gratification quickly palls, and new devices must constantly be brought forward to stimulate the jaded sense. The theatre is radiant with voluptuous images, and thousands swarm nightly to gloat on the female charms their clouds of gauze scarcely affect to conceal. Gross pictures are hawked about the streets, and obscene books are offered to boys and greybeards alike in the exchange and market place. The newspapers strain every nerve to outstrip each other in the astonishing, the preposterous, and the extravagant; and those from whose occasional exhibitions of care, thought, and scholarship we have learned to hope better things, seem of late to have abandoned themselves to the worst spirit of the hour and to have plunged bodily into the coarse vortex of sensation. Even the pulpit yields to the vulgar tendencies that mar nearly all less sacred things, and the most influential and successful preachers are men who in a purer and more cultivated age would be simply laughed down as greedy and sensual charlatans. The artificial and highly colored, in contradistinction to the true and the natural, are producing in every direction their legitimate effect. We see on every hand false views of life usually ending in bitter disappointment, minds and bodies prematurely broken and withered, a horrible lust of money as the sole genuine good of life, a prevalent infidelity—spreading everywhere in sympathy with parallel conditions to those of France at the time of her revolution—and, in a word, every promise of social decay and ruin unless the baleful progress of things is arrested by powerful reformatory agencies, signs of which are unhappily not yet apparent. Suicides are few in the ratio of the number of sound minds in healthy bodies. We cannot wonder that, with a social preparation so mournfully ample as ours has been to encourage them, they should increase apace, or that they should appall us even less by their frequency than by the terrible character of the details that often of late attend them. —Round Table.

A SECRET OF REVIVALS.—Mr. Finney tells of a pastor who was constantly successful—enjoyed a revival every year for twelve years, and could not account for it, till one evening at a prayer meeting a brother confessed that for a number of years past he had been in the habit of spending every Saturday night until midnight, in prayer for his pastor the next day. That explained the secret, in part at least. Such a man praying would make any minister successful. The famous John Livingston, of Scotland, once preached an ordinary sermon with such power and success that five hundred were converted under it. But it was after a large number of Christians had spent the whole previous night in prayer for that object.

"HOW LONG SHALL WE PREACH?"—"Not till the congregation wish us to stop," said a pastor to a friend in our hearing a few days since. "How long will your people listen with interest?" "I have never tried them, and I advise you not to do it," replied the pastor. If your sermon is good, don't give the people a contrary opinion by lengthening it until they become weary. If it is not good, the shorter the better. Many a poor sermon has been lost sight of in the excellence of the opening and closing services.

God's word recognizes no good sinners nor bad saints.

THE HOME TABLE.

ONLY A LOCK OF HAIR.

Only a day, and yet how long a story;
Only a dream, and yet return it will;
Only a curl from out the auburn glory
That crowned her head, now slumbering so still.

Only a little life, and yet it led to heaven—
The hope that longing ones may never win;
She had no wanderings to be forgiven
Before the Golden Door could let her in.

Only a sunbeam for a moment tinting;
Only a rainbow in a frowning sky;
And gone so soon, yet on our memories printing
Those soft, sad images that cannot die.

Only a little bird to sing and perish,
Only a little heart to beat with joy and love;
Only a lock of hair to fondly cherish,
But just one angel to welcome us above.

AMUSEMENTS FOR BOYS.

Now, boys, imagine a number of bright little fellows gathered around a real lover of boys to talk over this very important subject. Boys themselves are very amusing sometimes. What queer, comical little fellows I have known, some with black eyes, some with blue—some with brown curly hair, some with hair very straight and flaxen,—some plump and rosy as a red sun-ripened Astrachan apple, some thin and pale perhaps because they had not had enough of the air and sunlight. There is always lots of music where there are little boys. The big organ is well worth seeing, and it is a treat to hear it when well played, but for all that, give me the music a dozen good-natured boys can make when their souls are full of innocence and joy, and their words and songs and merry laughter make the place where they are fairly jubilant.

But, amusing as boys are, they must have something with which to employ themselves in hours of recreation. A boy that is satisfied to sit down and keep still, and never feels the live blood tingling to the very ends of his fingers, won't amount to very much in this world. There are not many of this kind, for most boys go up stairs on the jump, out doors on the run, and caper like young colts, and need to be held in and restrained and sobered down very much like colts. These wide awake boys want hoops and tops, skates, sleds, balls, kites, and a thousand and one other things to busy themselves with in their leisure hours.

All boys ought to remember a few simple rules which should guide them in all their amusements. Rule 1. Never engage in any play which usually involves disputes, loud and angry talk, and possibly quarreling. Perhaps we may better apply our 'rules' as we go along. So I ask all my little friends if they ever knew boys to play marbles without breaking this first good 'rule?' Playing marbles itself is a very dirty game, and I wonder how any cleanly dressed boy can ever think of getting down in the dust and dirt and then trying his best to roll his marbles into a hole in the ground, or aim one so as to hit the marble of some of his playmates. If playing in the dirt were not enough to make one dislike this game, then it seems as if the quarreling and disputing which almost always attend it would make a good boy shun it. Rule 2. Never play games which lead to gambling. Gambling is very much like stealing, about as much like it as a young chicken is like an old one. Boys who play marbles and pitch pennies often play for "keeps." So I advise all boys to have nothing to do with these games. Of course they will not, if they are good boys, play cards and such games, no matter how many apparently respectable people indulge in them. Rule 3. Never engage in any kind of plays which you would not be perfectly willing your mother or father should see you playing. There are, or used to be when I was a boy, some very rough and uncouth games, in which boys engaged, and in which tricks were played on little fellows; and I am very sure that some of the boys who used to take part in these diversions if they had acted according to this last rule, never would have done so in the world. It would be a good rule for any boy to carry with him into all his actions and words; to say and live up to the resolution, I will never go to any place where I would not be willing my parents and best friends should see me, and I will never say anything I would not be willing they should hear me say, and I will never do anything I would not be willing they should see me doing. Every boy who means to be good will not only form such a resolution as this, but he will also remember that the Eye that never slumbers always sees him, and the Ear that always hears, listens to every word that he may say. But I see that our talk must close for this week; at another time we will have another about this same subject, and until then, ask God, my dear boys, to help you give your hearts to him, if you have not already done so, and then strive to love him and serve him, and you will be very, very happy and all your friends will love you, and you will make all happy with whom you live and play. UNCLE W.

ANECDOTE OF CHARLES XII.

"A soft answer turneth away wrath." How strikingly was this Scripture exemplified in an incident that just now occurs to our mind, related in the life of Charles XII. of Sweden. Every reader is aware of the straits to which the Swedish armies were often reduced during some of those desperate enterprises which that monarch undertook for the conquest of his enemies. On one occasion the commissariat was so low that the soldiers were for several weeks compelled to subsist on bread made of straw mixed with a small portion of damaged barley. The poor fellows became so reduced that they were scarcely able to crawl, and a mutinous feeling was becoming quite general. One morning when the order was given to advance there was a pause observed along the whole line. After a few moments a corporal stepped forth from the ranks and approached the spot where Charles was mounted on his charger impatient to lead on his hosts to the proposed conflict.

"What does that man want?" hastily inquired the king.

"He craves to speak a word to your majesty," was the reply.

"Let him come forward," returned the monarch.

The poor soldier, after making his accustomed obeisance held up a piece of the bread with which he had been endeavoring to appease his hunger, and presenting it to Charles, asked him whether that was food fitting for a human being.

The officers expected no other than that the man's fate was sealed, and that he would be immediately ordered for execution. But Charles was master of himself and the occasion. Taking the black and repulsive morsel from the hand of the corporal, he deliberately proceeded to eat it in the presence of the whole army. Having made a finish of the "nauseous dole" he wiped his mouth with the heel of his hand, rustic fashion, and looking somewhat complacently at the soldier—"It is not good," said he, "but you see, my friend, it can be eaten." A murmur of applause ran through the ranks, and the order to advance was obeyed with the utmost alacrity.

W. C.

"WHEN WILL THEY PUT YOU IN THE STOCKS, FATHER?"

In one of our lovely villages, where trees, birds, and flowers united in proclaiming the beauties of the country; the beershop at the "corner," was constantly producing its usual fruit of sorrow and sadness in the homes of the cottages. The efforts of the clergyman, the schoolmaster, and the Sunday School teachers were constantly being marred by the bad influence of the beershop.

One poor drunkard—once a bright-eyed little fellow in the village school, who, but for the evil example of an intemperate father, might have become a clever and useful man—who had so often been fined by the magistrate for being drunk, was at length put to the village stocks, close by the gate of the fine old church.

It was a very sad sight. The villagers were gathered round, looking on, some with pity, some in derision, and others in disgust. The beadle, full of his office, was a prominent figure in the group.

One little girl, who had hold of her father's hand, inquired, "Father, why have they put him in the stocks?"

"Because he gets drunk," replied the father.

"When will they put you in the stocks, father?" for you get drunk, you know," innocently asked the child.

What a powerful lecture from this little child! Well might they produce the resolve, that, by God's help, the drink should be for ever abandoned.

How many thousands of poor children are there who would rejoice if the "drink" were banished from the land!—*Band of Hope Review.*

A NOBLE ELEPHANT.—Ludolph says that an elephant was one day ordered to launch a ship. The animal attempted to pull the vessel into the water, but if was beyond its strength. "Take away that lazy beast, and put another in his stead," cried the angry keeper. The noble animal on hearing this redoubled his efforts, cracked his skull, and fell dead on the spot!

If a bee stinging you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a stinging injury don't be anxious to avenge it. Let it drop. It is wisdom to say little respecting the injuries you have received.

SCRIPTURE ENIGMA, NO. 21.

I am composed of 29 letters.

My 24, 8, 5, 19, 27 was the name of a celebrated Idol.

My 21, 6, 4, 16, 22, 15 is a hill situated northeast of Jerusalem.

My 9, 3, 28, 15, 22, 23 was a distinguished prophet.

My 29, 18, 16, 6, is a mountainous island on the coast of Asia.

My 11, 26, 10, 22, 4 was a son of Ishmael.

My 1, 3, 23, 15, 6, 20 is a measure.

My 4, 1, 7, 29, 13, 22 is a gulf south of the Mediterranean Sea.

My 3, 14, 15, 4, 16, 8, 25 was a son of Joseph.

Answer to Enigma No. 20.

"Love your enemies, bless them that curse you."

OUR BOOK TABLE.

THE EPISTLES TO THE THESSALONIANS, to Timothy, Titus, Philemon and Hebrews. S. P. Lange. C. Scribner & Co.

This thesaurus of commentaries excels its predecessors simply as the delta of the Nile differs from the banks and waters above. It is lower down, and hence contains more of the richness of the whole than any previous work. The combined labors of past scholars meet here. It is more valuable for its selections than for its original contributions, especially those portions which have not been prepared by Lange himself. We regret his absence from all this volume. His rarest of exegetical powers would find the best of food for its genius in the Epistle to the Hebrews. But thorough scholarship is not wanting, and a fuller study of the meaning and application of every word cannot elsewhere be found. It declares for the orthodox rendering of "all scripture is given by inspiration of God," against the rendering "all scripture which is given," etc. It opposes the Pauline authorship of the Hebrews, and favors Apollon, or its Pauline dictation. He approves the idea that Philemon is asked to give Onesimus free papers. Probably for this purpose he was sent to him, that he might preach unobscured by his master, who could as easily track him if a minister, as a Southern Philemon could his Douglass or Pennington or Sella Martin. The volume is a worthy follower of its predecessors, and will be a more than worthy help-meet to all students of the Word.

A HISTORY OF THE M. E. CHURCH IN THE SOUTHWEST, from 1844 to 1864, by Rev. Charles Elliot, D.D., LL.D. Edited and Revised by Rev. Leroy M. Vernon, A.M., of the Missouri and Arkansas Conference. Cincinnati: Poe & Hitchcock.

The venerable doctor is employing his hours of rest in a work of loyalty and piety. He is rescuing the real heroes and pioneers in the Southern work from an undeserved obloquy. His account of Rev. Mr. Bewley defends the character and conduct of that martyr, and properly paints the crimes of his murderers, as well as the Sauls of the Southern Church that were consenting to his death, and have not yet become Pauls by repentance and confession. The later history of our work in that region is well summed up. The volume will be a valuable contribution to our future history.

SACRED ALLEGORIES, by the Rev. W. Adams, M.A., late Fellow of Merton College, Oxford. Rivingtons, London, Oxford and Cambridge. Pott & Amery, 5 and 13, Cooper Union, Fourth Avenue, New York.

No happier allegories of the Christian life have appeared since Bunyan's. They are very novel, and strikingly apt. They will charm every reader. "The Shadow of the Cross," the first allegory, is a beautiful conception, well wrought out. Children are ever coming up from a river into a beautiful field. Its opposite bank is shrouded in a cloud. Each is bearing a cross. Wherever its shadow falls they can walk. It describes how some obey it, how some neglect it, what befalls them, and how they are rescued. Each narrative is accompanied by a conversation that brings out all its points. A little churchianity mingles with its catechism, though it is on the whole soundly orthodox. As, for instance, he says it is through the water of baptism that we enter the land of probation; though it is also careful to state that we are born in the land of darkness on the other side of the stream. We know of no book better suited to youth or to more adult minds. It is a gem of theology and fancy.

MAJOR SOULE. A Memorial of Alfred B. Soule, late Major of the 23d Regiment Maine Volunteers. By Chilson, Salem, Mass. George M. Pease & Co. 12mo, 200 pps. Price \$1.

The best soldierbook for a Sabbath School Library which we have ever read. There is always a certain number of boys and girls in a Sabbath School who have a strange fascination for soldiering and soldier stories. This book shows how the Christian soldier follows Christ in his giving himself to death—that he may die that the law may live. Religion makes the drummer boy beat with more interest, and the soldier will tie his shoestring and load better, and the sergeant detail his men better if he is a Christian, knowing how to be faithful in little things. Although there are no battles recorded in the book, the true soldierly feeling is better brought out to gratify this moral curiosity of the boy than any we have seen. Major Soule's wife was made a widow that forty or fifty other wives should have at length their husbands return to them; for a sleep in the mud on a cold night often costs that number of men. Will all who read this send to Mrs. A. B. Soule, Manchester, N. H., for a copy. The profits are to be applied to the education of her orphan children.

THE PACIFIC RAILROAD.—The progress of the Pacific Railroad is so steady, that no one wonders at its rapidity. Few consider, fewer still estimate the grandeur of the fact, that both ranges have been surmounted. The Sierra Nevada Mountains were regarded as the great obstacles to its construction. These have now been overcome by the Central Pacific Railroad Company, and the locomotive is now advancing across the Salt Lake Basin, to meet the Union Pacific Railroad, which is successfully crossing the Rocky Mountain ridges. The interval remaining to be constructed presents no engineering difficulties equal to those already overcome. It is confidently predicted that the whole line will be open for business in about two years from this time.

Accustomed as we are getting to the story, the Pacific Railroad is the marvel of our day. Nor can we easily exaggerate its effect on the development of the interior of the continent, and on the course of the commerce of the world, and the boldest can hardly overestimate the financial success of the companies which control it.

It will be seen by the advertisement in another column that the completed portion of the Central Pacific Railroad is already earning vastly more than its expenses and the interest on its Bonded Debt. The First Mortgage Six-Per Cent. Gold Bonds on that end of the line are offered at par and accrued interest, in currency.

CARPETS.—J. Lovejoy & Co., at their well-known carpet warehouse, Summer, corner of Washington Street, have just received a fresh assortment of French, Axminster, extra English and Queen Victoria velvets, and another invoice of extra heavy Brussels. Those intending to purchase carpets would do well to look at their stock. They have also a rich assortment of rugs.

LAY DELEGATION MEETING IN CHICAGO, MAY 14.

A large number of prominent laymen from different sections of the country, assembled in the audience-room of the Methodist Church Block, at 3 o'clock on Thursday afternoon, May 14, for the purpose of promoting the cause of Lay Delegation in the General Conference. The house was literally packed, and the greatest enthusiasm marked the proceedings. After preliminaries, the temporary Chairman, Schureman Halsted, esq., of New York, stated that, at a preliminary meeting the committee nominated permanent officers.

R. F. Queal, esq., of Chicago, Chairman of the Committee, then read the following report:

President—General C. B. Fisk.
Vice-Presidents—Grant Goodrich, Chicago; Governor Evans, Colorado; F. H. Root, Buffalo; E. C. Wadham, Penn.; John Whiteman, Philadelphia; Oliver Hoyt, Stamford, Conn.; F. Rand, Boston; A. Shinkle, Ky.; S. Halsted, N. Y.; J. W. Ray, Indianapolis; C. Hieskell, Philadelphia; C. Walsh, Newark, N. J.; Harvey De Camp, Cincinnati; A. V. Stout, N. Y.; O. Lunt, Chicago; G. I. Seney, N. Y.; P. Crane, Geneva, N. Y.; T. J. C. Fagg, Missouri; Henry Lewis, Madison, N. Y.; P. G. Gillett, Jacksonville, Ill.; John T. McLean, San Francisco; Hon. James Harlan, Iowa; Isaac Rich, Boston; William Claflin, Boston; W. Cumbach, Ind.; C. C. North, N. Y.; R. Curran, Ind.; J. Hunt, N. Y.; T. L. Rushmore, N. Y.; Thomas Simpson, Minn.; E. O. Stanard, St. Louis; D. Decker, Elmira, N. Y.; John Owen, Mich.; Gov. W. G. Brownlow, Tenn.; Ex-Gov. Paul Dillingham, Vt.; Ex-Gov. N. S. Berry, N. H.; S. Wilson, Iowa; A. Woodward; C. Aultman, Ohio; Wm. Phelps, Mich.; J. L. Knowlton; John Hamlin, Nebraska; I. Jacobson, Ind.; C. F. Brooks, Ohio; Gov. H. G. Blaisdell, Nevada; D. Snow, Boston; Thomas Knell, Mass.; John Cottler, N. Y.; C. C. Nourse, Iowa; A. Kleppel, Chicago.

Secretary—Wm. F. Moss.

Assistant Secretary—Arthur Edwards.

Committee on Resolutions—R. F. Queal, esq., Chicago; C. C. North, esq., N. Y.; G. W. Hoss, esq., Indianapolis; F. Rand, esq., Boston; Benj. Horton, esq., St. Louis.

The report being adopted, Mr. Halsted vacated the chair and introduced General Fisk.

General Fisk, on taking the chair, said he took it as a high honor he was placed in such a position, and he thanked them also, on behalf of St. Louis. He was glad to meet his brethren from all parts of the country, and hoped there would be many more occasions of bringing Methodist laymen together. He believed the good time had come when a majority of the church, lay and clerical, are in favor of this measure. He also believed the Conference should and will stop all further discussion by admitting laymen. If the Conference didn't, they shouldn't love Methodism any the less. He was no secessionist. Let it not be named. Loyalty to the Methodist Church, with or without Lay Representation, is our motto. He spoke for laymen generally when he scouted the idea of any one going outside of the Methodist Church for a right he has inside of the church. It seemed to him that this was a very fitting time, standing on the threshold of a new century, for the church to engraft this measure of Lay Representation into her system. Gen. Fisk closed his stirring and eloquent address with reciting the hymn, "Watchmen, standing on the height!"

Several letters being read from persons who could not be present, R. F. Queal read the following resolutions:

Whereas, The General Conference of the Methodist Episcopal Church has, in former sessions, both in 1860 and in 1864, expressed its approval of the introduction of Lay Representation into the Church when the people desire it; and also indicated a willingness to receive expressions of sentiment from the church upon the subject; and *Whereas*, We desire respectfully to express to the General Conference, now in session, our earnest and carefully considered conviction of the desirableness of this measure; therefore,

Resolved, 1. That our great founder, Wesley, evinced his remarkable wisdom in laying the foundations of our Methodism, in nothing so much as in his readiness to appropriate all available helps and agencies to further his work,—although sometimes, as in the employment of lay preachers, compelled to surrender cherished opinions and strong prejudices,—the leading, obvious thought of all his plans being to spiritualize and elevate the masses through agencies adapted to the times in which he lived.

2. That the present generation of Methodists have the same right to change the plans of the church for their improvement, and to adapt it to altered circumstances that Wesley and the fathers had to create it, and that we will be untrue to ourselves and to future generations if we fail to modify our system according to the indications of Providence.

3. That as our church has largely changed from its missionary character, as it essentially was in the beginning, to a denomination of organized, stable, permanent congregations and churches; and with this change there have grown up its great Publishing, Educational, Missionary, Sunday School, Church Extension, and charitable agencies, and as attention to these interests occupies to a large extent the time and thought of both Annual and General Conferences, and as these interests depend largely upon the laity for support, and as the laity are already charged with weighty responsibilities concerning them, we regard it as eminently reasonable and desirable that they should be associated with the ministry in the inception, establishment and modification of the various institutions of the church.

4. That we believe a majority of our ministry and laity are convinced of the desirableness of this measure, and it is our profound conviction that the vital and enduring interests of our church demand that the General Conference, at its present session, devise some plan that shall secure the immediate introduction of Lay Representation into the councils of the church.

5. That we believe such a change in our ecclesiastical system would be Scriptural in character—that it would be in harmony with the spirit of our civil institutions, and place us side by side, in this respect, with all the Protestant denominations of the country.

6. That we have undiminished and unchangeable confidence in the church of our choice—both in its character and purpose—that the change we seek in its polity is with no wish to disturb or weaken its connectional bonds or its episcopal supervision, or in any way impair its essential institutions—but rather to give greater efficiency to them all; and for its ministry, so self-forgetting, and so heroic, bearing in their labors the visible marks of the divine approval, we can only express gratitude, esteem and affection, and we look to their honored representatives here assembled, in whose lives are recorded the toils, tears and triumphs of the church, with unaffected reverence and regard, and fervently pray and confidently trust they will be led to such results concerning this subject, that seem to us so important, as shall give glory to the great Head of the church, and greater success to his cause among men.

After the reading of the above, Rev. Dr. Tiffany, of New Jersey, was introduced, as a "layman who preaches in a meeting-house." Dr. Tiffany then proceeded to deliver a powerful and elaborate argument in favor of Lay Representation showing the parallel between the M. E. Church and the New Test-

ament church of the first century. The speaker then combated the objections raised against the measure, such as the great confusion that would ensue by its adoption; that laymen now have all the power they need, etc., closing with the assurance that the day will come when laymen will not only be associated in bearing the burdens of the church, but in making the laws, and then they will stand up before the world in support of the greatest form of modern Protestantism—the M. E. Church, with Lay Delegation as part of its organization.

Bishop Simpson being called for, made a few remarks, but his health forbade him any greater exertion. He said the profoundest convictions of his soul were in sympathy with the measure. If you want the M. E. Church to be a power through the centuries, to act on the world, let laymen, in some way, come into active co-operation with the ministry of the church. [Applause.]

At the evening session, interesting and powerful speeches were made by Rev. J. McKendree Reiley, of Kentucky, C. C. North, of New York, Rev. Mr. Hatfield, of Chicago, Dr. E. O. Haven, of Michigan, Dr. Newman, of New Orleans, and Dr. Eddy, of Chicago.

Mr. Reiley said he was not for waiting until laymen demanded admittance. He believed the time had evidently come when they should take their part; and because we don't find laymen anxious, it is no reason we should excuse them. People are wedded to old customs. How long did some of us stand out against abolition! He believed the time was come when laymen should be brought in.

At the conclusion of Mr. Reiley's remarks, the Address of the Convention to General Conference was read, which our narrow limits forbid us publishing this week.

Mr. North's speech was a very able and hopeful one.

The occasion was one of the most interesting, and the friends of Lay Delegation feel confident of a great advance towards success.

GENERAL CONFERENCE OF 1868.

TWELFTH DAY.

Thursday Morning, May 14.

Bishop James in the chair.

The first important business was the reading of the report of the Church Extension Committee, which consisted of amendments of the Constitution.

Miscellaneous Business.—New England Conference.—Resolution in reference to better accommodation for the Book Depository in Boston; for a resident Assistant Missionary Secretary; adding to Ritual a form for the organization of a new Society; amending Discipline in reference to Stewards; change in Bishops' Address; resolved that disabilities be removed from all our Foreign Missionary Conferences; for an hour of prayer in view of the Impeachment Trial (tabled). New Jersey—changing the constitution of the Committee on Tracts.

W. L. Harris moved the special order of the day, reception of the delegates of the British and Canada Conferences.

Bishop Morris took the chair.

Bishops James and Simpson then came in the church, attended by Rev. William Morley Punshon, M.A., the Delegate of the British Wesleyan Conference, Rev. Edgerton Ryerson, D.D., LL.D., Delegate of Wesleyan Methodist Conference of Canada, Rev. Matthew Ritchie, Delegate of the Eastern British American Conference, amid the applause of the congregation.

Bishop James, in a few brief and felicitous words, introduced Mr. Punshon to Bishop Morris, the Secretary having read Mr. P.'s letter of introduction. Bishop Morris then presented and introduced Rev. Mr. Punshon to the Conference, by whom he was received with deafening applause.

With the same ceremony and welcome Rev. Mr. Ryerson was introduced and received.

The Secretary then read the address of the British Conference of 1865 to the General Conference.

The address conveys assurances of fraternal affection, and congratulation on the return of peace. It expresses gratitude to God for the abolition of slavery, and trusts that the consequence will be to promote the spiritual and moral improvement of the colored race. It further expresses the gratitude and surprise of the Conference on our increased success in all beneficent, missionary, and religious causes; and predicts yet vaster conquests and the opening of ampler fields. It acknowledges God's mercy in preserving the peace which they as a church enjoy, but laments the comparatively small increase of their Society. It makes affectionate mention of Bishop James, Rev. Dr. Bowman, and of the late lamented Rev. W. L. Thornton. The address closes with a desire to cultivate a closer brotherly friendship with us by a regular interchange of representatives and letters.

After the reading of the address, Mr. Punshon stepped forward, and was greeted with applause that lasted several minutes. His remarks will be found on page 262.

A resolution of thanks to Mr. Punshon was passed by a rising vote.

Bishop Simpson then introduced the Rev. Dr. Ritchie, who was received with hearty applause.

The Secretary then read the address from the Wesleyan Conference in Canada. The address expresses the pleasure of the Canada Conference in having another opportunity of offering greetings to this Conference, and the gratification the members had experienced in meeting our representatives, Drs. Elliott and Peck, in 1865; and acknowledges the valuable services of Rev. W. Nast, D.D., in the German department of their missionary work. It rejoices in the unbroken connection that exists between the churches of Canada and the United States. The address then proceeds to speak of the happy termination of our late Rebellion and its glorious issue in the overthrow of slavery; sympathizing in our sorrows, and touching upon the weighty responsibility incurred by reason of the Freedmen. The address speaks of the political state of Canada as one of transition from colonial isolation to independent dominion. Methodism, however, is flourishing. The membership exceeds 58,000, the increase the past year being 1,680. The debt on the University of Victoria College is liquidated, and the Wesleyan Female College of Hamilton now ranks among the most flourishing of educational institutions.

The oral grandeur of our Centenary movement fills them with astonishment and admiration, and they invoke the divine benediction on the church and nation.

After the reading of the address Rev. Edgerton Ryerson made an interesting speech, of which we have space but for one or two extracts:—

We feel that our relations to you are most intimate. Methodism itself in Canada is the child of your own labors, the offspring of your own labors. In your earlier history you sent us laborers—not missionaries, but laborers—who were sent into our country when dangers and difficulties abounded.

During the first quarter of the present century, from 1800 to 1825, the number of preachers in the United States increased from two hundred and eighty-seven to one thousand three hundred and fourteen, an increase of nearly fivefold. In Canada, during the same time, the number of preachers increased from seven to thirty-six, an increase of a little over fivefold. During the same time the membership in the United States advanced from 64,894 to 341,144, an increase of a little over fivefold. Again, while in young and wilderness Canada, during the same period, the membership increased from 996 to 6,168, over sixfold. Thus you will see that in that remote and new country the work fully kept pace with that in the great Republic.

The speaker then sketched the history of the church from 1825 to the present.

From 1828 to 1867 the progress of Methodism, both among you and among us, has been truly marvelous. Let us compare them: Since 1828, when the Canada work was set apart by itself, the number of preachers in the United States has increased from 1,642 to 8,004, an increase of nearly fivefold. In Canada, the increase during the same time has been from 55 to 612, or a little more than sixfold. The membership in the United States, in the same time, has advanced from 421,156 to 1,146,081, an increase of nearly threefold; while in Canada the increase has been from 9,675 to 58,476, or a little over sixfold.

Since 1850, the increase of preachers in the United States has been from 4,129 to 8,004, not quite twofold; while in Canada we have gone from 181 to 612, or a little more than threefold. The increase of members during the same period in the United States has been from 689,682 to 1,146,081, not quite doubling; while in Canada the advance has been from 25,942 to 58,467, thus more than doubling since 1850.

At the close of his remarks, Mr. Ryerson said:—

It may be that in the providence of God we may in the future be more closely united with you than we now are, for the mother country has granted freely to us that which you only obtained by war and military power and prowess. Great Britain has learned wisdom by experience, and has granted to Canada as perfect liberty as is found in the United States. We are masters of the situation, but we feel ourselves bound by all honorable ties to an earnest and honest loyalty to the mother country. But whether in this new and independent position it shall be found most for the general good that Canada should be annexed to you, or you annexed to Canada, it must be done upon the principle of equality, upon the common ground of Americanism, in the broadest sense of the word. [Applause and laughter.] Whether we be Canadians or Republicans, we represent the common interests of true Americans in feeling and in labor, and shall try to emulate your example; and you may be sure that whether we advance with as rapid strides as you do, we shall not be behind you in our honest and earnest endeavor in any and every good enterprise.

By a rising vote Dr. Ryerson was thanked for his speech, after which Rev. Mr. Ritchie, of the Wesleyan Conference in Eastern British America, being introduced to the Conference, made a lively and eloquent address, from which we take a few excerpts. He said:—

I feel, and my brethren feel with me, that there are spiritual affinities, which constitute special attraction between the several branches of Methodists; in them is the unity of faith, the sympathy of holy aspiration, and there is the concentration of united effort, in the promotion of one great object, the spread of holiness, and the salvation of men. And standing upon this platform, I feel that our relations transcend all the restrictions of geography and ecclesiasticalism, and national divisions, for they are broad as the light of the Sun of Righteousness itself. [Applause.]

After speaking in eloquent and touching terms of Drs. Bangs, Akers, Luckey and Stephen Olin, he goes on to remark:—

And, sir, I rejoice that we have been recipients in the constitution of the authority of our ministers; that we have an infusion of your Episcopal element with the Presbyterian. On my own head was laid the hand of one who had been ordained by Bishop Asbury; and if we must have a ministerial pedigree, if we must have the succession of the fathers for the authority of the functions we assume in the name of God to discharge, then I would not seek it in what a celebrated writer has acknowledged to be a stream as muddy as the Tiber, but shall hope to find it in the line of Asbury and Roberts and Hedding.

At the close of the proceedings of a day never to be forgotten by those who had the privilege of being present, Bishop Simpson introduced a resolution for an hour of prayer next day, in view of the Impeachment Trial, which was passed. We have already referred to this in our last.

THIRTEENTH DAY.

Friday Morning, May 15.

The Conference was called to order by Bishop Scott; and W. Reddy of the Oneida Conference read the 99th Psalm, announced the 16th hymn, and led in prayer.

The order of the day being an hour of prayer in view of the great emergencies of the country, in accordance with a resolution adopted at yesterday's session, the Conference continued its devotional services.

Bishop Scott announced the 1024th hymn, and R. H. Pattison led in prayer. Among those who participated in the subsequent devotional exercises of the hour were Thomas H. Pearne, Henry Slicer, Thomas Bowman, and Philip Phillips. During the interval between the hour of prayer and the time for the sermon, a song was sung by Rev. C. C. McCabe, composed by H. C. Work, from which we extract the following stanzas:

Lift up your eyes desponding freemen,
Fling to the winds your needless fears,
He who unfurled your glorious banner,
Says it shall wave a thousand years.

Chorus—A thousand years, my own Columbia,
Tis the glad day so long foretold,
Tis the glad morn whose early twilight
Washington saw in times of old.

What if the clouds one little moment
Hide the blue sky where morn appears
When the bright sun that tints them crimson
Rises to shine a thousand years.

[Continued on page 261.]

THE HERALD.

TERMS, \$2.50 per year. Clergymen, \$3.00—in advance.

TO READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

DARKNESS OVER ALL THE LAND.

The Fourteenth of April and the Sixteenth of May will be memorable days in the annals of America. The former is the anniversary of the murder of the Executive; the latter, of law. On the morning of the one our best President died by the hand of a traitor, at the noon of the other our best Congress was murdered by the voice of traitors. The assassin of Lincoln heard the awful cry of agony and execration from all the land, and fled in vain from the stroke of justice. The assassins of the nation will hear a no less awful and universal cry, and flee equally in vain from the stroke of popular justice that shall slay not their bodies, but their honor, character, and all their past renown.

But there is antithesis no less than parallel in these days and their deeds. The murderer of Lincoln was an obscure actor, assisted by more obscure villains. Those who have raised their arm against the country, against law, against themselves, are among the most honored men in the Republic. Petulance, pride, an unwillingness to follow those who legitimately led; sharp, narrow natures which support legal wrong rather than do more than legal right; such are the chiefs who have co-operated with the Chief Justice in effecting this fatal deed.

What does this decision declare? That the Executive is under no obligation to regard the legislative decisions of the government; that he is not executive only, but judicial and legislative; that he can decide whether a law be a law, whether it be constitutional, as well as whether he will execute its decisions. It makes an absolute monarch of the President. Henceforth, by the decree of the Senate, Mr. Seward's question is answered, "Will you have Andrew Johnson for President or king?" Andrew Johnson is king; king not by the grace of God but by the treason of man; king not by the will of the people but in spite of the people. Congress is no more a Parliament. England is a freer nation than America. Our legislative body is powerless except to register the imperial decrees. Alas for American liberty and law!

Another calamity is now impending. The South is cast into tyrannical hands. By this decree, if not reversed, as it is not likely to be, the poor loyalist, white and black, is thrown into a den of ravening lions. The Confederate dead in the persons of living fiends stalk from their tombs with murder in their hands. Through all the South these clans of fierce rebels will multiply and rage with tenfold ferocity. How many graves have Chase and Fessenden and Trumbull opened? How many homes filled with mourning? How many hearths with desolation? No safety now for these sufferers. The right arm that has protected them is struck down. Grant is powerless, and all defense is gone.

Yet let us not despair. God reigns. His purposes will ripen fast. From seeming evil he still educes good. The people are not destroyed. Death has not yet dominion over them. A few of their representatives have betrayed them. They have not betrayed themselves. Maine, Illinois, Iowa, Missouri and Kansas, out of each of which a traitor has come, will cast both the traitor and his treason into everlasting infamy. Fessenden can hardly walk again the streets of Portland. Chicago will spurn her most popular citizen; while Kansas, Iowa and Missouri will blaze against their apostate sons. The nation is not ruined, though its offenders are. A legal President, legally elected, who shall establish justice and respect law, will be placed in the post so long desecrated. The people with one acclaim call one man to save the country. He has saved it once in an unspeakable extremity. He will in the greater one now impending.

Nor will the South be utterly demoralized. Their local governments are nearly formed. They are in the hands of loyal men. They will organize a State militia to defend themselves against their murderous neighbors. They must cleave closer together to protect themselves from a common foe. The yet potent and most iniquitous barrier of caste may crumble beneath the pressure to which it is now subjected.

God is King, not Andrew Johnson; King of nations, King of saints. He will utterly destroy all his adversaries, and give his people the earth for a possession.

Sursum corda! Lift up your hearts, O ye people! Trust in Him! Obey his will! Then shall thy light rise in obscurity, and thy darkness be as the noonday.

CONFERENCE PORTRAITS.

It is time that the man of color appeared on our canvas. For THE HERALD to keep him so long in the background is a poor imitation of the course of the Conference in keeping him so long from his seat in the body. Two of these brethren, James Davis and Benjamin Brown, sit among their peers with a dignity of deportment that is a lesson to some of the older members. James Davis is a man of ripe years, small, dark and well-favored. He has been a traveling preacher in our church for sixteen years, was a member of a Conference organized by the authority of the General Conference of 1856, but which was so deeply hidden from the public eye, that though Bishop Scott met them regularly from 1857 till their official organization in 1864, not a member of this General Conference seemed to be aware of that fact until attention was called to it in connection with the debate which arose on their eligibility to seats in the body. The clause that describes the qualification of members says they "shall have traveled four full calendar years from the time they were received on trial into an Annual Conference." The Conferences of which these men were delegates were only organized three years and a half ago. They had not then traveled "four full calendar years." But they had traveled eleven "full calendar years" in an Annual Conference, so they had almost three times this necessary qualification. Yet a quibbler might still find foothold for his strict constructionism in the fact that they were not "received on trial," the last General Conference waiving that prerequisite in order to organize a Colored Conference. Rev. Mr. Brown, Presiding Elder in the Washington Conference, is of more commanding presence than Mr. Davis. Tall, well-formed, of a rich brown complexion, with a clear, bright eye, he has evident qualities of leadership. His voice has not yet been heard on the floor of the Conference, and his qualities as preacher and debater are therefore here unknown. But he is clearly a man of mark, and will yet be better known and higher honored among all his brethren. From his dusky-hued brothers the step is easy to their fellow citizen—Rev. Henry Slicer. It would have been easier, if the record of this leading Baltimorean had been more harmoniously interblended with that of the class whom those represent. But one cannot escape fate. Every man must be linked to his age. "He that is not for Me is against Me," is true of every conflict, every hour and every man. Antagonism is as close a bond as co-operation. The man you hate is as firmly bound to you in all your convictions and feelings as the man you love. So the eminent Methodists of Baltimore of the present generation are as much united to their black brethren as those of Boston. Only the mode of their connection is different. Dr. Slicer is a powerful man, of portly frame, high and somewhat retreating forehead, very firm-set mouth, very smooth face, light and abundant hair, of sanguine, florid complexion and temperament, of the Saxon, not Southern type. He is a ready, able speaker, and as fond of debate as war-horse of battle. He has done good service to our church in Baltimore in one respect. When the Southern tide beat against its walls, and swept into the Gulf of secession such leaders as Thomas Sargeant and Thomas Bond, and much of the wealth and talent of the church and the ministry, and when the timidity which had attended its movements concerning slavery was receiving its just punishment in the blanched faces and hearts which this invasion caused, then the man who had fought abolitionism the most fiercely of any of our ministry, fought secession with equal courage and with better success, for this time he was on the side of God. At his house was organized the movement which resulted in the public meeting at Eutaw street that saved Methodism in the city from complete absorption by its Southern foe. It escaped so as by fire. It is rescued from Sodom, but is too much yet in the condition of Lot after his deliverance, feeble and timid, seeking not the society of its faithful kinsman, Abraham, who dwells in the hill country to the northward, but abiding still in the hills that overlook the fatal plain. Dr. Slicer, we trust, having gone thus far, will go yet farther. Let him head the column for breaking up the wicked and weak distinctions between brethren which his churches and conferences now maintain. Maryland has four Conferences, and is asking for a fifth upon her little territory. They ought to be all reduced to one or two, and would be but for the fear and trembling of the white ministers at doing the simple duty of men and Christians. Mr. Slicer knows no fear nor trembling. His Conference is far in advance of its Southern, and even of its Northern neighbor in that first born of faith,—virtue—manliness, courage, pluck. If he would but say the word, the colored churches and ministers in

the bounds of his Conference would be absorbed by his Conference, and the regeneration of Maryland be well begun. Dr. Slicer is a hard but generous foe, hospitable and affable, earnest of conviction, bold of speech, warm of heart. A Peter in character, who, when he is fully converted, will mightily strengthen his brethren.

Our readers may have heard somewhat of the President of the Pittsburg Female College—Dr. Israel C. Pershing. They have, certainly, of one of its pupils. His Conference, probably because of the celebrity he has attained through our own and other columns, sent him to the General Conference; and he is the most prominent, and probably the most able member of their delegation, though his colleague, Dr. Nesbit, the editor of *The Pittsburg Advocate*, of ruddy face and beard, has the advantage of him in complexion and in other excellent features. As Miss Barrett is not yet elected a delegate, we shall have to draw his picture without the counterpart with which his name and fame are inseparably connected. The Dr. is a small man, with large, full eyes, like Edwin Whipple's, whom also in forehead, face and form, he strikingly resembles. His complexion is somewhat darker than Whipple's, perhaps caused by the late event in his history; a verification of Shakspeare's dogma,—that we

"Conform to what we work in,
Like the dyer's hand;"

a very felicitous illustration of his illustration. His votes on the Southern Delegate question were right, and we feel confident that he will yet admit the colored representatives to his school, as he has these to the Conference. He is a good educator, a man of business tact and energy, resolute, prompt, decisive, of very strong convictions, and perfectly willing to avow and defend them. A friend of the ostracised class in some of its individuals; he will, when he fairly outgrows the present atmospheric pressure of Pittsburg smoke, become one of its strongest supporters as a whole. We shall expect to see, not one lady alone, but dozens of this hue among the most honored students of his school. He will then be an Israel indeed—a Prince of God—a prevailer with God; a subduer of the church in his own region to the truth and right which it now so feebly discerns.

This group is sufficiently mixed to suit the most ardent amalgamationist. Black, brown, and Saxonest white, radical and conservative dwell pleasantly together in the same picture. We must put a Bishop over such a harmonious body; and which is to be preferred? Thomson claims the honor of first organizing and presiding over mixed Conferences. Bishop James of first ordaining colored and white ministers together. Bishop Ames first received a colored minister into a recognized Conference, and first stationed one of them among his white brethren, and over a white church, while Bishop Simpson will claim that he was the first to advocate the radical ideas, and that under the threat of censure and expulsion from the Conference of which he was a member. The amalgamation record of our Episcopacy is better than most were aware of. It will be among its proudest memorials.

As we have already sketched the Bishop who first ordained white and black men at the same altar, which altar was of course in New England (at the session of the Providence Conference), and who also ordained the first colored Bishop of the church, and as the last two Bishops are well and widely known to all the church and all the land, we give the latest born the privilege of this sitting. 'Tis a rare and fortunate event when we can thus episcopelize the Episcopacy. We can station them on our daguerreotype as coolly and independently as they can us in their cabinet. We trust our wisdom will be not less than that which has guided them in their appointments.

Bishop Thomson is a small, spare, intellectual-looking man, with white, colorless face, and equally spotless collar and cravat. He is the most grave and reverent in his aspect of any of the college, and contrasts sharply with the rubicund and at times almost rollicking face of the greatest statesman and governor of them all—the massive Bishop Ames. His voice is light and thin, not sharp and piercing, but of low and conversational quality. His air is more scholarly than that of any member of the body, and one would think that he would prefer the shades of the literary monastery, to the tumult of the Episcopal throne. He is a very beautiful preacher, or rather a preacher of very beautiful sermons, a gift that beautiful preachers rarely possess. His nature is large, and even grand. Of widest sympathies, of noblest instincts, of happiest temper, of finest culture, of devout and even saintly spirit, he will be one of the best known and most popular Bishops of the church. He should prepare his sermons for the press. They will shine in this department of sacred literature.

WM. MORLEY PUNSHON.

The debut of this famous orator at the General Conference on Thursday, the 14th inst., equaled and surpassed all expectations. The hall was crowded to Charles Lamb's well-known fullness. The speaker sat nervously on the platform wriggling his well-gaitered foot and his ungloved hand, while the dullest preliminary of the reading of the address was going forward. When this was through, and he stood before the body, the blood that had been agitating his extremities began to move in swift and even pulses through his stalwart form. A large-framed man even for an Englishman, his avoirdupoise does not overbalance the equipoise by its bulk. His face is large and brown and full, eyes bright but hidden, a sort of clear obscure face, not entirely submitted to the razor, nor shaved after the British shoulder of mutton fashion, but with a thinnish fuzziness of beard running under and around the chin, and a nose that were he a drinker, would tend to the blossoming condition. His manners are easy and self-controlled, his voice pleasant and manageable, though of no especial unction and soulfulness. His words are well and aptly chosen. *The Times* is his model. More than any great English preacher he copies the ornate semi-epigrammatic style of the Thunderer of Printing House Square. We are surprised that no pulpit orator has caught its trick before. Every journal of London and the provincial British cities essays to imitate it. It is as distinct from French and American journalism as if it were in another language. Yet not Cumming, nor Spurgeon, nor Stanley, nor Robertson, nor Guthrie nor Arthur emulates the most popular of English styles of composition. Only Melville approximates it. Parliament is full of its imitators. From Disraeli down, its mode of putting things is the most current and the most popular. Punshon alone of pulpit orators has learned well its elaborate touch. His mode of flanking a foe by a quiet stroke of back-handed satire, cool and complete, is purely Disraelish and *Timesish*. His stateliness of statement is after the same school. His finished periods drop from his lips one by one, hot, rapid, rounded, full.

He adds to this hard finish of style that good British ministerial quality, aptness of scriptural language. Never have we heard the best lines of God more perfectly wrought into the best lines of man. They were apples of gold in pictures of silver.

His rehearsal of the works and state of the Wesleyan Church shows a large advance in her ideas. There was a hauteur in his handling of the Pan-Anglican Council and propositions for "absorption," as well as in his declaration that they were no longer a society but a church, that expressed the feelings of young Wesleyanism to-day, and its great advance, in this feature, upon the Wesleyanism of yesterday.

He rolls out his grand sentences with a volume and velocity that sweeps like a Mississippi, and the audience seem like a tiny skiff on his sweeping waves. Purely after *The Times* fashion is all this. Thus when he said, "Whatever is clear and strong in the words I shall be enabled to say to you, is the voice of the British Conference; whatever is stammering and unworthy, is my own," there was that neat turn by which one yields all and wins all. When he spoke of the memory of two missionaries deceased in Ceylon "as ointment poured forth in that isle of fragrance," then was seen his felicitous use of scripture. As also when he said, "Upon the many hills of Zion has descended a very gracious rain;" and that admirable quotation by which he proved the claim of his brethren to the apostleship. "There are hundreds of thousands to whom we can say in the words of the Book, 'If we are not apostles unto others, doubtless we are apostles unto you, for the seal of our apostleship are ye in the Lord; and our answer to them that examine us is this.'" That was trampling on pride with a greater pride.

Among his ornate passages we select a few specimens of his art and soul. Thus he spoke of the want of his church:

"A want in common with all churches on earth, is a deeper and diviner baptism of the Holy Ghost. It is in the promise and we are panting for this.—I will pour water upon him that is thirsty, and floods upon the dry ground. I don't know how it may come, and I do not want to dictate its manner of coming. It may come in the thunder, it may come in the still small voice, it may come in the sanctuary fullness, it may come lifting up the soul into ecstasy in which, 'whether in the body or out I cannot tell;' it may come smiting the soul down 'in speechless awe that dares not move;' but our hearts will know it when it comes; and our hearts, rejoicing in its manifestations, will go forth in its experience. In such an experience, having such a fullness of joy, their resolve will be, 'Now will I teach transgressors Thy ways, and sinners shall be converted to Thee.'"

Thus powerfully he portrays the need, but not supremacy of learning in the ministry:

We feel if we would maintain the authority of the pulpit we must have men in it who are persons of the highest mounted minds of the times. The ministry of reconciliation must be the leader of the age, and not the laggard behind. They must add to their faith every scholarly qualification, every valuable power, every gift of incisive and eloquent training that they

may be brave champions of the truth as well as wise winners of souls. Some have feared lest in our desire for an educated ministry, we should lower our standard somewhat in reference to the divine glory in the conversion of souls upon which our fathers, all honor to their fidelity, insisted to the death. We should be base born indeed if such a charge against us could be truly made. What! dispense for a moment with those things without which learning is discordant, and eloquence is a foolish cymbal sound, and academical training only the es- cutcheon which tells of death. If there be anywhere a church which should stoop to such a cruel and terrible abandonment, it would well deserve to be the hissing for the scorner and mimic sport for the Philistines who would have put out its eyes.

His defense of the silence of his church was more adroit than satisfactory, and his silence on our late national relations was painfully telling. Neither the first nor the last did he well sustain. Because a church embraces men of varied political views it ought not therefore to be silent for the truth. The British Church system, the disfranchisement of the people, the lack of general education, the demands of temperance, are imperative questions thrust by God upon every church and Christian in that nation, and none can avoid them with honor or approval before Him.

The orator carried his auditory on his winged words, and sat down mid overwhelming applause. His victory was complete. One well remarked that we had not heard Punshon but the British Conference, since "what was weak and stammering was" to be his, "what was clear and strong" was theirs, and all was of the latter sort. His sermon the day following was less remarkable, though the crowd was even more so. The jam was immense. His yesterday's greatness had startled the city, and it poured out to hear him. His text was, "We have not received the spirit of fear, but of power and of love and of sound mind." It was a powerful gospel sermon, that wrought mightily on his hearers. Shouts and tears responded to his acclaims, deep answering unto deep. His reputation will win him great crowds and praise. Unlike Newman Hall in directness, simplicity and a sort of childish manliness, he is a greater man, if not as great a soul. More hidden in himself, more seemingly cold and exclusive, he comes forth from the depths of his own being with far greater majesty and glory. It is like the sun shining in its strength. Bascom, Chapin and Storrs are his American counterparts. He has more of unction than either of them, and a harder finish, but with less of imagination, and perhaps of penetrative analysis. His set orations are his wonderful works, and all the world of America will run after him as they have after Dickens and Hall. Two distinct, separate American worlds followed these two distinct and separate Englishmen. Punshon will unite both of their auditories in willing and abundant admiration of his distinguished genius.

ROME'S PLANS TO SUBJUGATE AMERICA.

It is a singular feature in the divine economy for nations, that in every great historical event and change looking to an advanced step in the right direction, or in any controversy in which the right is to succeed and the wrong be averted or overthrown, the way is prepared by a series of providential events. Thus when Christianity was established by the introduction of the humble Nazarene into the world, the power of Judaism had become broken, and the Theocracy made tributary to a foreign State. Thus also the wonderful "Elias" or John, with his miracles and teaching, immediately preceded the steps of "the Son of Man," and prepared the hearts of the people for His coming.

We might, did our space and subject permit, trace nearly every great event of the ages with its providential herald; but we note how, in a most marked and significant manner, the preparatory angel of providence swept the coast of Plymouth and the Cape of a hostile tribe of savages before the landing of the Pilgrims of the Mayflower, leaving but a single representative of the tribe to give his solitary welcome, and to inform adjacent tribes of the element of popular government disembarked upon the new shores. And thus, too, during all our subsequent history did the angel of preparation perform his works for us with timely exactitude.

In the coming strife for Papal ascendancy in this country, or the introduction of the Papal See, as considered in our last article, the messenger of preparation has been present, and has performed his work. The element which best harmonized with the ignorance, superstition and intolerance of Romanism in this country, was American Slavery. Thank God that we can now use the past tense of the verb, and write, *was*. All these elements intensified were to be found in the system as it existed, with its four millions of degraded, ignorant and oppressed subjects. It had become the power of the nation, with a hold upon its vitals which only a bloody and terrible war could break. The use of this unmixt social evil to reach, control, and finally to change the government in both principles and form, so as to subserve the ends of Papacy, was

problematical. If it had ever been, the growing moral and political sentiment of opposition to the institution throughout the great North and West, would have made it for the interests of the leading spirits of the South to join their forces with the masses who yield their consciences and their politics in the hands of the Romish Church, and the intelligence which directs them, and carry their ends by means of the union thus effected.

American slavery was abolished in good time. The late insurgent States, stripped of the curse which paralyzed their industries and debauched their morals, will be reconstructed upon the popular New England, and now national, sentiment and practice of republicanism, in good time also. The country will be a unit in civil and political rights, and on the high road to the popular and impartial education of the masses irrespective of social condition or color, in good time to meet this last demand made by "the woman in scarlet" seeking a renewed lease of her life. It is our conviction that even with this, the greatest possible change which could be made in this country against the introduction of the Papal See, still the attempt will be made because it is the last hope of that corrupt church. The following are two among the multiplicity of later reasons which indicate the purpose.

The Romish Church, through her Bishops and Priests has been and is actively engaged in accumulating landed property and estates in every section of the Union. The fever of purchase, extending,—not to all the cities and more populous places merely—but to every little village of three or four thousand inhabitants and less, is and has been at a wonderful heat. Property in land hardly comes into the market, especially in New England, before it is quietly absorbed by the priest, who, not allowed to have heirs or hold possessions distinct from the church, buys and holds it, not for the individuals of his flock, but for the church itself. These purchases, scattered as they are in different townships, do not strike the public eye or mind as anything unusual, and yet our readers in the thousands of villages, will each be conversant with the fact as applied to their own locality.

There is design in this, for beyond the necessary real estate for the church, the parsonage, the nunnery and the school, there can be no real necessity for the priests of the Romish Church to become the holders of lands to any such extent, unless a purpose such as we have intimated lies behind it.

Again, we are advised that during a late Romish Convocation or Council, held within "the City of the Seven Hills," the officers of the Papal Church in this country were instructed to use their utmost endeavors to obtain an official installment into the religious offices connected with our public schools, legislatures, reform schools, houses of refuge, jails and prisons, for the purpose of inculcating the distinctive and peculiar views of that church. It was to be done, if possible, by Jesuitical smoothness and quietude; but where it was deemed to be proper, and a probability of success appeared, then the demand was to be made for such entrance as a religious right of the church, as a matter of the conscience, and superior to civil law. Instances have come to our knowledge, where the demand has been made, and the grounds stated, to wit: That the worship of the Papist inmates of prisons and reform schools, according to any Protestant formula, was a *sin* which the civil authorities of the State had no right to force these criminals against its authority to commit. Even the argument which so heavily rebounds against the doctrines and teachings of that church, that a majority of the persons in these penal institutions are Papists, has been used to secure the appointment of Romish priests as the chaplains and spiritual advisers of the inmates. Wherever it has been possible so to do, the public schools have been controlled in those interests, and the reading of the Bible and the voice of prayer prohibited.

Now we do not object to the right of the Papist to his faith and form of worship. That right as a civil and religious one we concede, and, if need be, we will defend. It is our business also to see to it that the Papist is made to concede our rights as Protestants to worship God as our conscience shall dictate, even though he in his ignorance and bigotry may pronounce it a sin, and we consequently sinners. We are for liberty in this matter, and shall allow no superiority—no forcible dictation of a self-appointed power, proclaiming itself infallible. Our Protestant conscience is as infallible as the Pope's judgment in our own religious views, and we do not see fit to take hold of St. Peter's girdle to be lifted to heaven; neither shall we willingly submit to be strangled with it. Papacy admits of no equality in rights of conscience; we do.

The introduction of the Pope and the machinery of the Papal Church into this country, is not one over which the civil authorities can legally and properly exercise an adverse supervision. He has the same right to

come to us as any emigrant or foreign member of his communion. He has the same civil right to make the entire country his ecclesiastical diocese as has any Bishop of our sister Protestant Episcopal Church to his diocese, or as have the Superintendents of our own church to an Episcopal oversight of the entire work, in every State and Territory of the Union, Alaska included. The question is not as to his civil or religious rights, or those of his scarlet-cloaked cardinals who do his bidding or counsel concerning Papal movements, but it is a question of future results to the Protestant church, and the rights of conscience. The church which he represents has always believed, believes now, that Protestantism is a heresy, a sin; that it is to be put down by the civil arm when that can be made the subject of the church; and that it is the duty of the church to subordinate the State to its will. It believes, or professes to, that the right of conscience is both a fallacy and a sin, that it cannot exist outside of the Papal Church, and that to scourge, or even destroy a heretic, according to church forms and edicts, is well pleasing to God and St. Peter, its patron saint.

Hence the old question of the right of conscience and man's individual accountability for his worship, is in danger of being again brought up for solution, and that too upon soil consecrated from the first hour that the foot of civilization pressed it, to Protestantism and the rights of conscience. Such is the genius of our government—the constitutional rule of majorities—that the despotism of Romanism, in consolidating its subjects and blending them with any corrupt party, whose leaders might be seduced by the temporary preferments offered, could control the State. Not that it can be done to-day or to-morrow, for revolutions of this character are measured by centuries, or their halves or quarters; but with the Pope on our soil, and the machinery of the church in full operation, it would require something more than the mere indifference of Protestantism to prevent the silent and yet effectual sapping of the religious, if not the civil liberties of this country.

The question as to what shall be done in view of the danger so imminent, is a profound one. The character of our own Methodist Church, the hold which it has upon the popular mind and heart, the numerical strength of its ministry and membership, the peculiar and providential character of its polity, indicate Methodism as one of the important instruments in the hand of God for the proper solution of this, the great problem of the age. If the victory is to be won peaceably, and without a bloody struggle, the whole moral field must be under cultivation at once. In another article we shall indicate our duty as a church from our faith, polity and peculiarities, and also make some suggestions as to our present duty in view of the work to be accomplished.

NEW YORK ANNIVERSARIES.

We can afford but a very small space for the doings of the New York Anniversaries, although their proceedings were more than usually interesting, and the reports and statistics such as to encourage the hearts of all lovers of Truth and friends of humanity and progress.

The American and Foreign Christian Union held its nineteenth anniversary at Steinway Hall, on the evening of the 14th, W. A. Booth, esq., in the chair. From the report it appeared that the total receipts during the year were \$138,526.44; expenses, \$135,193.28, leaving on hand a balance of \$3,333.16. Reports were read from South America, Mexico, Greece, France, Italy and Hungary, all of the most cheering nature. A very interesting address was made by Rev. Leon Pilatte, of Nice, France, in which he said great changes in favor of evangelization are taking place in that land, but they needed the moral and financial help of all who can respond. Speeches were also made by Dr. Jessup, Dr. Duryea, Rev. H. C. Riley, and others.

The American Congregational Union held its meeting in the Academy of Music on the 14th. The audience was very great, and addresses were made by Hon. Henry Wilson, Rev. H. W. Beecher, Rev. H. M. Storrs, and others. The total receipts for the year were \$59,846.73, all of which had been expended or pledged, save \$62.

The American Bible Society held its fifty-second anniversary at Steinway Hall, on the 14th. From the report we learn the year's operations have been as follows:

Total receipts, \$723,106; life directors constituted, 121; life members, 2,313; new auxiliaries recognized, 107; whole number of auxiliaries, 2032; books printed at Bible House and in foreign lands 1,305,347, including 315,525 Bibles, 643,336 Testaments, in about fifty different languages and dialects; total issued and circulated in the year 1,187,194; Bible Society Record circulated, 481,513 copies; books sold, 904,282—value, \$490,482; books donated, 105,179—value, \$33,285. General result of canvassing—families visited, 605,357; supplied, 83,390; whole number of families visited in two years, 1,201,606, of whom 101,300 were without Bibles.

Rev. Dr. George S. Savage, of Lexington, Ky., spoke of the great destitution at the South, which reached an average of twenty per cent. of the population. In certain districts it attained sixty, and even eighty per cent. The spiritual destitution was even greater than the material. Many districts have no Bibles or Testaments whatever. In speaking of the religious and educational elevation of the freedmen, he said they were sluggish and superstitious, and slow in realizing the consequences of their new position. Their elevation, he thought, was a work of great delicacy.

American Missionary Association held its twenty-second anniversary at Steinway Hall, on the evening of the 12th. The reports from the six foreign (branch) missions, located in Afri-

ca, Siam, the Sandwich Islands, and among the Western Indians, were upon the whole quite encouraging. Since the beginning of the late civil war in this country, the principal labors of the Association have been among the freedmen. During the present fiscal year, 479 missionaries and teachers had been sent to the South, at a cost of about \$375,000. The amount of expenditures in all the branches of the Association for the year, will be about \$400,000.

American Tract Society held its forty-third anniversary on the 13th, at Dr. Hall's church. The receipts and expenditures during the year have been as follows: Receipts from all sources, \$519,614.95; expenditures, \$517,979.85; balance now in the treasury, \$1,635.10.

The Brooklyn Woman's Temperance Association, the New York City Mission and Tract Society, the American Equal Rights Association, Relief of Cripples, Temperance Society, and Anti-Slavery Society, all held their anniversaries about the same time, and all were equally well attended, and well addressed; but we can afford no space for further notice.

ANNUAL MEETING OF THE BOSTON YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual meeting of this Association was held May 20, in its rooms, Tremont Temple.

The following were the chief officers elected: President, Wm. G. Brooks, Jr. Vice Presidents, Albert Ellis, Wm. H. Roundy, George W. Coburn, Joseph W. Woods. Treasurer, E. P. Dutton. Recording Secretary, John K. Simpson, Jr. Auditor, Denton G. Woodvine. Directors, Edwin O. Tufts, Hales W. Suter, George E. Steadman, Luther A. Wright, Henry D. Hyde, George A. McLellan, Robert Gilchrist, Orange T. Taylor, Henry Furnas, Orien S. Currier, Jos. Grafton Parker, Christopher C. Patton, John S. Paine.

A standing committee of two from each evangelical church in the city was also elected.

The Association held its seventeenth anniversary on Sunday evening, 24th inst., in Tremont Temple. Addresses were made by O. T. Taylor, esq., W. G. Brooks, esq., the past and present presidents, and by the Rev. H. W. Warren, of Trinity M. E. Church, Charlestown.

During the past year the Association has been signally blessed. The number of members who have been added is 456, and the present number is 2,000. The number of volumes in the library is 4,450. The employment committee have had much labor, the number of applications being 7,500, or a daily average of 25. Of this number 250 were furnished with situations. The Sunday lectures have had marked effects in impressing young people who would not otherwise have attended divine services. The prayer meetings have been remarkably successful, the number of conversions being from one to six daily. The meetings on the wharves have done great good. The receipts have been \$8,186.65, all of which has been expended excepting a balance of \$193.30. The building fund mounts to \$20,172.12. The branch Association in East Boston is doing excellently.

COMMITTEE REPORTS, GENERAL CONFERENCE.—Book Concern.—The agent and assistant agent at New York may be chosen from among the traveling preachers, but must be members of the M. E. Church.

On Episcopacy.—It is deemed unnecessary to elect any Bishop at the present session of General Conference; and further it is deemed inexpedient to recommend the election of any man to the Episcopal office who shall not be clothed with full powers.

On Missions.—The incorporation of the Church Extension, Freedmen's Aid, and General Missionary Societies is deemed wholly impracticable.

Each Sunday School is to be organized into a Missionary Society.

The Bishops are requested to make arrangements for one visit to India, China, and Bulgaria, two visits to Germany, Switzerland and Scandinavia, and to inquire into the necessity of a visit to South America, during the next four years.

The organizing of the semi-civilized tribes now residing west of Arkansas into a State Government (or Territory) is recommended to the General Government.

SUNDAY SCHOOLS.—The Union M. E. Church, Charlestown, Sunday School, held its anniversary on Sunday evening. The auditorium of the church was entirely filled by the friends of the school. Mr. E. P. Hildreth, the secretary, made his report, from which it appears that the present membership is 371, and the number of volumes in the library, 822. Interesting and appropriate addresses were made by the zealous and popular pastor, Rev. F. Woods, Messrs. David Snow, esq., Borrowdale, N. B. Neale, and Gideon Haynes. The superintendent, Mr. W. H. Galloupe, conducted the devotional exercises, and several of the children spoke pieces.

The Grace Church School held its monthly concert on Sunday evening, on which occasion the vestry was entirely filled. The exercises consisted of singing and recitations by the children, and brief remarks by the pastor, Rev. William McDonald, Professor Eben Tourjee, of the New England Conservatory of Music, and Mr. J. S. Damrell, the superintendent.

A GREAT CONVENIENCE.—Visitors to this city during the present Anniversary Week will be pleased to learn that the building so long known as the "Congregational Library," No. 23 Chauncy Street, is thrown open by the ladies of the Soldiers' Memorial Society, as a resting-place for all our guests. Refreshments will be provided at a reasonable charge. Umbrellas, valises and parcels will be cared for at no charge, and a place of re-union open for everybody. Nothing has been more wanted on such occasions, and the hospitality of the old library rooms could not be in better hands.

HYGROMETRIC BAROMETERS.—A very convenient little instrument has been placed in our hands by the New England Novelty Company. It is a combination of Barometer and Thermometer, and is so simple, yet so complete an arrangement, that almost anybody may afford to become possessed of one. To farmers and fishermen, we should say, and indeed all who desire to know how the weather is likely to be a few days ahead, it will prove very useful.

BISHOP SCOTT has appointed the following delegates from the Providence Conference to the National Temperance Convention, at Cleveland, Ohio, July 29, 1868: H. W. Conant, V. A. Cooper, John Howson, E. B. Bradford.

The June Monthlies.

The Atlantic opens very appropriately for the "leafy month of June," with an article on the "Beauty of Trees," from the pen of Mr. Wilson Flagg; while Mr. Lowell closes the number with a charming June Idyl. It would be almost impossible to write anything about June that would not be at least suggestive, even though it were only a catalogue of her charms; but this poem is as perfect and as full of fresh, breezy, fragrant loveliness as the fairest day in the month it idylizes. Never was this truer than of the present May—

May is a pious fraud of the almanac,
A ghastly parody of real spring
Shaped out of snow, and breathed with eastern wind.
But let us endure it awhile, for—

June is the pearl of our New England year,
Still a surprise, though expected long,
Her coming startles. Long she lies in wait,
Makes many a feint, peeps forth, draws coyly back,
Then, from some southern ambush in the sky
With one great gush of blossom storms the world.

The poet is so warmed with his theme and the anticipation of fine weather "in posse" that he cannot help calling even his Satanlic Majesty

"the good old Devil."

We wish our imagination was vivid and powerful enough to enable us to dispense with a stove in this last week of May while penning these lines, for we fancy we could enjoy the poem to more advantage.

Forth from the chimney's yawn and thrice-read tomes.

The other articles in this number of the Atlantic are about up to the usual standard. Professor Stowe furnishes a learned treatise on the Talmud, and Bayard Taylor conducts us over the rocky, delightful Capri. There are papers on King Theodore, on the Discovery of Etherization, and on Theophile Gautier, besides several other sketches, tales and poems.

Harper's will satisfy the cravings of its numerous readers this month. The article on "Meteors" is full of interest and information. "The Battle of Lookout Mountain," and "Among the Andes" are well written and abundantly penciled; but we must object to that absurd mass of nostrums and recipes, or remedies, as some one calls them, for Preserving Female Beauty. If cold water, sweet tempers, good habits, and regular hours won't preserve the charms of the fair, then they may throw chemicals to the dogs and make up their minds that age has the victory; though, to our thinking, no beauty is fairer than that of the evening of a pious life. We regret, also, that the demand for fiction makes it necessary to waste so much good paper month after month.

Putnam is quite up to the mark. Full, fresh and sparkling. The article on, and portrait of, Schuyler Colfax, is so opportune as to look like second sight. The writer says, "We are willing to believe he (S. C.) will some day be President. Whether President or not, he can afford to do right." This alone is enough to sell ten thousand extra copies of the magazine, and so we shall not attempt even to enumerate the other excellent things served up under the shadow of the "cane and cotton."

The Sabbath at Home is a rich number. Rev. W. L. Gage continues his "Studies in Bible Lands," and we know of no one better qualified to write on such a theme. Published by the American Tract Society, Boston.

The Riverside will be the delight of thousands of young hearts. It comes like desert after turkey, but we'll let bright eyes and rosy-tipped fingers find out the best nuts and the most luscious clusters. Two subscribers for THE HERALD and five dollars will secure this best of the juveniles for nothing.

O happy childhood of this Anno Domini! Here, as we lay aside the Riverside, that looks as gorgeous as a bit of Brazilian landscape, we find beneath it the chubby child-Minerva, (though we believe Miss Minerva was never a child, but was born an old maid, poor thing) and comical owl, which adorn the russet covers of "Our Young Folks." And so here is another banquet! Have we a corner for any more? That's the question. It is well the mind is not an arrangement like the digestive organs, or we should certainly not be able even to look at the abundance of "Our Young Folks."

Ah! here is our little pet! The Nursery. All we can say is,—God bless the fair fingers that write these fair pages, and the minds that guide the fingers; and the young eyes that devour these pages, and the glad souls that sparkle through those eyes. J. L. Shorey. For sale by A. Williams & Co., 100 Washington Street, Boston.

Joseph L. Goldthwait died in Medford, May 2d, 1868, of tuberculosis on the brain, aged 46 years. Bro. G. was converted at old Bennet St. M. E. Church, thirty years ago, and from that period until his death, has been a consistent, earnest, upright Christian. He was an ardent lover of the church of his early choice, rejoicing in her prosperity, while he contributed in many ways to her success. As an officer in the church and superintendent of our Sabbath School we deeply feel the loss, and we weep that we are bereft of our brother. Bro. Goldthwait was fully committed to every good cause, both of the church, the community and nation. Philosophers say nature abhors a vacuum; but in the departure of our brother the moral world will suffer a loss not easily to be filled. Our brother's last sickness was brief, but he was ready to glorify God either by life or death.

D. W.

Mr. D. Sumner, formerly Acting Master of the Kearsarge man-of-war, died at his residence, South Boston, on the 6th inst., aged 44. Mr. Sumner was for many years in the service of the United States, and was much beloved and respected by all who knew him.

EAST MAINE CONFERENCE.—We have received a telegram from Chicago announcing that the East Maine Conference will meet at Machias on Thursday, June 11th.

(Continued from page 257.)

During the singing of this song the whole vast concourse of people was moved upon, many shedding tears, and even the Bishop's restraining remark did not keep the audience from applause after the conclusion of the singing.

Scripture being read and two more hymns sung, Mr. Punshon preached a sermon from the 2d of Timothy, 1st chapter and 7th verse: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

Only an outline of the discourse has been published, a fuller report being withheld at the preacher's request. It was simple, melting, fervent, and as one said, "a typical English Wesleyan discourse of a very high order," from the lips of a representative Wesleyan Evangelist.

At the close of the sermon Rev. Dr. Ryerson led in prayer, when the 44th hymn, commencing

"Arise, my soul, arise,
Shake off thy guilty fears,"

was sung.

On motion of D. Curry the Conference adjourned. The doxology was sung, and the benediction pronounced by the venerable Bishop Morris.

AFTERNOON SESSION.

Bishop Ames in the chair. The business of the session consisted entirely of the presentation of memorials, petitions, appeals, &c., asking for modifications in the Discipline, and alterations of boundaries, &c.

For Lay Delegation there were petitions from Baltimore, Black River, Central German, Central Illinois, Central Ohio, Cincinnati, Des Moines, Detroit, E. Genesee, Erie, Genesee, Holston, Illinois, Indiana, Iowa, Kentucky, Maine, Minnesota, Missouri, Newark, New York, New York East, North Indiana, N. W. Indiana, N. W. Wisconsin, Ohio, Oneida, Philadelphia, Pittsburgh, Providence, Rock River, S. E. Indiana, S. Illinois, S. W. German, Troy, Upper Iowa, W. Wisconsin, Wisconsin.

Against Lay Delegation there were petitions from nine of the Conferences above mentioned.

On Saturday the Conference enjoyed a free excursion to Clinton, Iowa, on the Mississippi, returning the same evening.

FOURTEENTH DAY.

Monday Morning, May 18.

Bishop Clark in the chair.

A number of Conferences presented petitions, memorials and appeals on a variety of subjects chiefly in favor of Lay Representation.

J. Lanahan offered resolutions in reference to chaplains in the army and navy, and complained of the offensive monopoly by the Episcopal Church.

Black River—change of Discipline in regard to church expenses; change of Discipline page 299, subject of missions. Cincinnati—what literary institutions are under our patronage? What changes are needed in *The Quarterly Review*? Des Moines—change of Discipline. East Baltimore—changes of Discipline. Holston—to establish paper at Knoxville, Atlanta or Nashville. Kansas—the importance of establishing a court of appeals. Mississippi—plan for financial aid of Southern schools. Missouri—change in Discipline, Part I, chap. 1, sect. 1, page 45. Newark and New Hampshire—changes in Discipline. New York—church collections; plan for lay representation presented by D. Curry.

It was moved to elect officers on Tuesday the 26th.

Philadelphia—proposal to insert on page 82 of Discipline, "Will you study to refrain from the use of notes in the pulpit, and especially from the reading of sermons?" Amending Discipline, part 2, chap. 2, page 83-85. Troy—propriety of separating Foreign department of missions from Domestic, and of locating the foreign office in New York and the domestic in some western city. West Wisconsin—proposed new articles of Religion.

Reports of special committees on Episcopacy, on Church Extension, and on American and Foreign Christian Union were made.

On motion, the special order of the day, the reading of the Address of the Laymen's Convention, was taken up. The address was presented by Oliver Hoyt, esq., of New York, and read by the Secretary. The Committee of the laymen being thanked,

G. Haven rose to a privileged question, and stated that he had in his possession a telegram from the General Conference of the African Methodist Episcopal Zion Church, now in session in Washington, which he desired to have read.

Unanimous consent being given, the Secretary read the telegram, in substance as follows: "Will a delegation from the General Conference of the African Methodist Episcopal Zion Church, with proposals for affiliation and Union with the Methodist Episcopal Church be received in your body?"

Upon the reading of the telegram there was applause, in which both Conference and galleries joined most heartily.

D. Curry presented the following, which was unanimously adopted, amid applause:

Whereas, A telegram has been received from a Committee of the General Conference of the African Methodist Episcopal Zion Church, asking if a delegation from that church, with proposals of affiliation and union, will be received by this body, therefore

Resolved, That we will cordially welcome a delegation from the General Conference of the African Methodist Episcopal Zion Church for consultation in reference to the affiliation and ultimate union of that church with our own.

The Secretary was instructed to telegraph this resolution in reply.

FIFTEENTH DAY.

Tuesday Morning, May 19.

Bishop Thomson in the chair.

A despatch was read from the African Methodist Episcopal Zion Conference, in session in Washington, in reply to the one sent yesterday stating that their delegate, Rev. S. T. Jones, was about to leave.

D. Curry moved that a suitable telegram be sent to the African Methodist Episcopal Church, now in session in Washington, assuring them that their delegates would be received. Carried.

Memorials and petitions and appeals were then heard.

Black River—petitions for Lay Representation; memorial on Presiding Elders.

A memorial was presented and read from clergymen of the Protestant Episcopal Church in Newark, on the subject of Christian Union, and it was ordered to a special Committee of five.

To the General Conference of the Methodist Episcopal Church, in session at Chicago.

BRETHREN:—We, clergymen of the Diocese of New Jersey, representing various opinions in the church, have read with delight of a memorial address to your body by clergymen of New York, respecting Christian and organic union. We heartily sympathize with the effort for the union of all Christian people in one communion. We believe that, when there is a hearty desire among all Christian people for such union, means will be found to secure it. What we need, in our humble opinion, is not at present a discussion of the mode of organic union between the Methodist and Episcopal bodies, but an acknowledgment of its importance, and the appointment of commissioners by both bodies to hear suggestions, receive communications, hold meetings for deliberation, and discuss propositions until there is effectual and unanimous action.

We respectfully ask your body, if consistent with your view of propriety, to appoint a commission of Bishops and clergy to meet a similar commission to be appointed by our General Convention. A General Commission, that is, one for the purpose of promoting union among all Christian people, has existed by appointment of our General Convention for years; we feel satisfied that our General Convention would gladly appoint a special commission, one with reference to a union between you and our bodies.

Are not both churches prepared to follow up the glorious action of the Wesleyans of the Province of Canterbury, England, of your own church, respecting organic union?

We are, respectfully, yours for a United Church.

ROBERT MCMURDY, D.D., LL.D., Presbyter of the Diocese of New Jersey, and Rector of St. Barnabas Church.

H. GOODWIN, Rector of the House of Prayer, Newark, N. J.

MASSON MEIERFORTH, Rector of Trinity Church, Newark, N. J.

JOSEPH H. SMITH, Rector of St. Paul's Church, Newark, N. J.

J. NICHOLAS STANBURY, Rector of Christ Church, Newark, N. J.

CHAS. E. MCILVAINE, Minister in Charge of Trinity Chapel, Newark, N. J.

WM. HENRY REES, D.D., Rector of St. Philip's Church, Newark, N. J.

STEPHEN P. SIMPSON, Assistant Minister of Grace Church, Newark, N. J.

SAMUEL HALL, Rector of St. John's Church, Woodside, Newark, N. J.

NOTE.—I have been requested to state that if time permitted, many more names might be added. But being desirous of getting this before the Conference before it closes its labors, this memorial has only been circulated in the city of Newark.

All the Clergy have signed.

Newark, N. J.

Petitions for lay representation were then presented from a large number of Conferences.

N. W. German Conference presented a memorial on the election of a German-speaking Bishop.

S. W. Indiana—in favor of biennial sessions of the General Conference. Erie, N. Indiana, Oneida, and Vermont sent petitions on boundaries; and Ohio a remonstrance against lay representation.

J. W. Tally presented the following:

Resolved, 1. That the precedent established by this General Conference in the organization of the Washington and Delaware Conferences, and their admission to representation in this, be henceforth regarded as the authorization for the organization of similar Conferences, and of their representation in the General Conference.

2. That in places where it may be impracticable to organize Annual Conferences on the basis above mentioned, the organizations of the Churches shall be under the direction of such Annual Conferences as may embrace the territory in which places are included, by a two-thirds vote.

J. P. Newman said there was not entire harmony in the Southern Conferences upon the subject presented in the resolutions, and lest the committees should be influenced by the remarks of Bro. Tally, he would say that Texas, Mississippi and Louisiana Churches were in favor of both white and black men meeting together on the floor of the Conferences. Whether the individual churches should, acting on their prerogatives, organize on the distinction of color or otherwise, yet in the States named they were harmonious and concurrent that there should be mixed Conferences. With them that point had been settled, Alabama to the contrary notwithstanding.

On motion, after some discussion, the resolutions were referred to the Committee on Boundaries.

B. F. Cray submitted report No. 1 of the Committee on Revisals.

W. Nast introduced the Rev. T. G. Clewell, editor *Evangelical Messenger*, and Rev. R. Dubbs, editor *Christliche Botschafter*, the delegates of the Evangelical Association.

The Secretary read the address of that Association.

Rev. Mr. Clewell then delivered a lengthy but interesting address sketching the rise and progress of the Association. We have space but for two passages:

I said we are one. Lest I should convey a wrong impression, however, I may be pardoned, perhaps, for alluding to a few slight changes upon which we have ventured, respecting the Church polity as we have received it from you. We have an Episcopacy; but we have made it only an office, not an order. Our bishops are elected or re-elected every four years, and are inducted into office without ordination. Their powers are considerably more limited than that with which you have invested your Episcopacy. Our Presiding Elders are elected by the Annual Conferences for a term of four years, and are in law as well as in fact the Bishops' advisers in making the appointment of the preachers, and our class leaders, exhorters and stewards are elected for a term of two, by the respective classes. There are other minor differences which we do not mention, and we mention these only to guard against being misunderstood.

In reference to union, he said:

She (the Association) is not ripe for such a movement. The thought has not yet been familiarized to her. She has not yet had time to study the subject in all its bearings, and were an attempt at union to be undertaken now, she cannot yet "see clearly the practicability of effecting such a union without a division resulting therefrom, however beneficial we might regard it." It would seem to some of her children like the violent destruction of a church-life that has been nurtured and developed with much toil and care.

But we believe in Providence; we believe the spirit of catholicity that characterizes the current era of the Christian

Church is in accordance with the spirit of Christ, and while we are not authorized to make any propositions looking toward a union, nor expected to ask for any from you, yet do we believe that if it is the design of Providence that such a union should take place in the future, then that same Providence will remove all obstacles and prepare all hearts for its consummation in his own good time."

Rev. R. Dubbs in the course of his remarks gave some statistics, from which we select a few items:

We have at the present time in the United States and Canada, about 62,000 members, 2 bishops, 475 itinerants, 367 local preachers, 791 churches, 207 parsonages, 434 Sunday Schools with 8,000 officers and teachers, and 40,000 scholars. Our work in the United States and Canada is divided in thirteen Annual Conferences. Our missions in California and Oregon are under the immediate supervision of the general board of missions. We have 17 missionaries in Europe, organized into an Annual Conference, with between 3,000 and 4,000 members.

Our Missionary work has been very successful, and engages the liberal support of our membership. From Nov. 1866, to Nov. 1867, we raised \$42,104.16 missionary money, or 74 cents per member.

Our Book Establishment, located at Cleveland, is valued at \$100,000. We publish 4 papers—two weeklies and two monthly juvenile papers. We also publish a German religious weekly in German, with 4,000 subscribers. Besides these papers our Book establishment publishes Bibles, Theological, Devotional, and Sunday School books.

With reference to the proposed union of our body with yours, I will say, I think it is greatly to be desired, and would very much increase our strength and add to our prosperity among the Germans of this country. [Applause.]

A resolution was unanimously adopted that the addresses and papers presented by the Evangelical Association be referred to a special Committee to consider the fitness of closer union between the two churches.

SIXTEENTH DAY.

Wednesday Morning, May 20.

Bishop Kingsley in the chair.

After the preliminaries, and a discussion on when the Lay Representation Committee should report, the miscellaneous business was taken up.

I. S. Bingham, of the Black River Conference, presented some resolutions condemnatory of the use of tobacco by the ministry and membership.

Central German—that General Conference sanction the publication of Dr. Nast's Catechism. Delaware—alter Discipline to allow members of Quarterly Conferences to act on church trials. E. Genesee—Committee to report some plan by which the fraternal greetings of corresponding religious bodies may hereafter be more satisfactorily received.

A discussion arose in reference to limiting speeches to five minutes, but the motion was laid on the table.

Mr. Punshon, on invitation, stated some facts in regard to the working of the Church Extension Society in England.

Erie Conference—advising extempore preaching. Illinois—resolutions in regard to Bloomington University. Maine—that our academics give more attention to Normal instruction. Michigan—consolidating the Missionary, Church Extension and Freedmen's Aid Societies, to save expenses.

G. Haven, of the New England Conference, offered a series of resolutions, which were referred to the Committee on the Book Concern, that each of our newspapers be under the direction of a Board of Trustees of laymen and ministers, having power to elect editors and conduct the business, and that no more newspapers be accepted on our present basis.

G. Haven also introduced a resolution, which was adopted, authorizing our Book Agents to establish a religious daily journal during the next quadrennial, if it shall be found practicable.

L. R. Thayer presented a resolution in reference to erecting suitable accommodations for publishing, missionary and other interests in New York.

D. Sherman presented a resolution to extend Presiding Elders' term to six, instead of four years.

On motion the regular business was suspended that the British and Canadian delegates may have an opportunity of taking leave.

Bishop James and Rev. Dr. Curry having made some brief but cordial remarks complimentary of the delegates and the Conferences and nationalities they represent, Mr. Punshon came forward and expressed his deep sense of gratitude for the kindness which has been shown him, in the delightful social intercourse he had been permitted to enjoy, rejoicing, also, to have been present when, for the first time in its history as a General Conference, color has been removed from the list of disqualifications, as in the national legislature it has been removed from the catalogue of crimes.

Mr. Punshon retired amid much applause; after which Rev. Mr. Ryerson in a brief speech also took his leave. J. McClintock moved the following:

Resolved, That the Conference testifies its high appreciation of the services of the Rev. William Morley Punshon, representative from the British Wesleyan Conference, and of the Rev. Edgerton Ryerson, D.D., representative from the Canada Wesleyan Methodist Conference, by a rising vote.

SEVENTEENTH DAY.

Thursday Morning, May 21.

Bishop James in the chair.

The business of the session consisted mostly of the presentation of Petitions, Memorials, Appeals, and other routine. At the close of the session a discussion arose in reference to Book Agents, whether they should be ministers or laymen.

EIGHTEENTH DAY.

Friday Morning, May 22.

Bishop Morris, senior superintendent, was excused from active service. Bishop Baker, of New Hampshire, was also allowed to do such work as his improved health may permit.

The report of the Committee on Sunday Schools was read. It recommends an increase of books adapted to Sunday School purposes, the continuance of the Sunday School Journal in its present form.

Dr. Haven, chairman of the Lay Delegation Committee presented a report. The number of signatures to petitions received up to this time is 25,500. Eleven Conferences have expressed their unqualified approval of the principle, and twenty have expressed their readiness to grant it upon the demand of the people. A plan is submitted providing for the admission of one layman into the General Conference from each Annual Conference.

A minority report was also presented against Lay Representation.

NINETEENTH DAY.

Saturday Morning, May 23.

Biennial sessions of General Conference were reported against. A resolution was adopted against the publication of a monthly, also against decreasing the number of official newspapers.

MR. PUNSHON'S ADDRESS BEFORE GENERAL CONFERENCE.

Bishop Jones, Rev. Fathers and Brethren:—I must cast myself upon your indulgence to-day while I endeavor to discharge what is at once a very pleasant and a very difficult duty. My duty is pleasant because nothing can be more congenial to me feelings than to be permitted in the name of the British Wesleyan Conference to see how you fare, to take your pledge, and to convey to you our cordial and unfeigned assurance of respect, admiration and love. We read the record of your labors and of your successes with gratitude and wonder. We dwell upon your widely extended influence with a satisfaction which we cannot adequately express in words as we think of your sixty-eight Conferences, your eight thousand godly and earnest gospel heralds, and your million of church members, representing, I suppose, at least, four millions of the population, under your direct religious training. We glorify God in you.

BROTHERLY GREETINGS.

We feel no jealousy that you have outstripped ourselves. Anxious only we must, for the glory of Christ, and for the good of souls, our joy in God's blessing upon your toil, is pure as that of angels, who look down, without envy, while ransomed men are lifted into a heritage that is brighter than theirs. The Lord God of Peace grant you peace always, and by all means; the Lord God of our fathers make you a thousand fold more than you are, and bless you as he hath promised. The difficulty of my duty to-day arises from my apprehension of its importance, and of my own inability to rise to the height of its requirements. I pray you to believe that while I do not yield in heartiness of feeling to any of those who have sent me, the feelings of these brotherly greetings must not be measured by my imperfect expression of them. Whatever is clear and strong in the words that I may be enabled to say to you is the voice of the British Conference; whatever is stammering and unworthy is my own. [Applause.] My sense of difficulty—ordinarily sufficiently keen—is intensified to-day, because of the memories which almost weigh me down. I think of honored men in whose footsteps I am called to tread. I cannot forget that since your last General Conference, two of those whom, on former occasions, have worthily represented us, have passed to their abiding home.

[Mr. Punshon feelingly and eloquently alluded to the demise of the late Rev. Messrs. Hannah and Thornton.]

MISSION JUBILEE.

During the progress of the last General Conference we had begun to celebrate the Jubilee of our Missionary Society. We had a limited area to work upon—limited, I mean, in comparison with the vastness which bewilders one's senses here—and with schemes of chapel building and of extension pressing upon our people which might well be called gigantic. There was a noble response—upward of a million of dollars being laid cheerfully upon the missionary altar. We have reason to be very thankful for the progress of our efforts in this cause. The reflex influence of our missionary enterprise is a mighty one. In times of unhalloved speculation when the foundations where put in peril, we have gone to our missions to attest our theology; in times of rebuke and blasphemy, when our honored religion was treated as a dream, we have gone to our missions to attest our experience. The zeal and faith of the home churches have been quickened by the tidings which have reached from afar. On that field where the subtlest attack of the century has been made upon our historic Christianity, even in the Diocese of the Bishop of Natal, God has blessed us with one of the most wonderful and refreshing revivals of modern times. [Applause.]

[Alluding to the recent death of two missionaries in Ceylon, the speaker continued:]

Never was the Missionary Society stronger—stronger in material strength—stronger in rich opportunities, in the best affections of our people, and in its hold upon their mighty prayers, than it is at this hour. How it must rejoice the founders of this enterprise if they are permitted to look down from their haven of rest and peace. Beginning as in an upper room and with strange trembling at heart, the cause has gone on and prospered until from broad Australia to farthest India, it has belted the world with a zone of liberality and blessed it with an atmosphere of prayer. [Applause.] Your successes, mighty and marvelous as they are, are all our successes too, for you have all sprung out of the loins of the missionary enterprise. [Applause.]

FIRST METHODIST MISSIONARIES TO AMERICA.

I regard it with no inconsiderable satisfaction to be able to remind you to-day that when Richard Boardman and Joseph Pilmoor, in 1793, were sent out to America, the first missionary collection was made in the British Wesleyan Conference. The ministers there assembled were the only historic Christians who contributed, and the sum of upwards of £200 was put into their hands. And just to show you how in those times when the ministry was the head of the laity, let me tell you of another thing that on their way to bid farewell to their friends, Boardman and Pilmoor called at the city of York, now one of the most laborious and earnest of our missionary auxiliaries. They made their valedictory address to the people, and a contribution was taken up which amounted to \$2.50. [Laughter.] And it was said, but I cannot vouch for the correctness of the tradition, but I believe it, that a special meeting for prayer was called for at five o'clock on the following morning to return God thanks for such unexampled liberality [great laughter.] Hither, though with scanty means, but with firm trust in God, these messengers of the churches came, and looking at the majestic proportions of American Methodism now, albeit I say it unto you, how ye owe us your own selves besides.

HOME MISSIONS.

Of late years we have extended and organized our Home Missionary operations. Methodism has been essentially home missionary from the beginning, but more systematic and organized effort has been the growth of later years. We have striven to pervade alike the scattered hamlets and cities prodigal of life with the glad tidings of a common salvation, and God has largely recompensed our cause and toil. In some instances there has been a renewal of that daring and opposition and triumph of primitive times. Swarth and cruel men whose whole lives had been an embodiment of evil, and of whom it was considered the Samaritanism of charity to try to reach and rescue, have joined lustily in strange hosannas, and have been made great in the agencies of Christ.

EDUCATION AND METHODISM.

[After referring to the demise of Revs. M. C. Taylor and J. Scott, Mr. Punshon said:]

The great question of national education, and how far it should be made compulsory, a question, by the way, in which I frankly tell you you are a long way ahead of us, is the question of the hour, and earnest, thoughtful, subtle-minded men are engaged in grappling with the difficulties which surround it, meanwhile, pending the solution of the problem, we are striving and unostentatiously laboring to plant a holy seed which shall be the substance of the nation in which they live. The great work of church building and relief, to which the present and accomplished President is devoting himself with so much assiduity and zeal, has developed among us of later years upon a sounder basis and with unprecedented rapidity. We are not disposed at all to reflect upon our fathers; they in their faith built temples for the future, and in most instances left the future to pay. [Laughter.] Theirs was a grand and simple heroism, and but for their faith, Methodism might have been

as ephemeral with us as a house of sand. But now we have juster perceptions of duty, and anticipate the time when we shall have no partnership of mortgage and beneficiary. Our temples shall not be nominally but wholly houses of the Lord.

NECESSITY OF AN EDUCATED MINISTRY.

One matter that has occupied our attention, and which has grown up into a thing of supreme importance, is the education of our ministry. Our two branches of theological institution are soon to be supplemented by a third, the building of which is rapidly approaching completion. We feel if we would maintain the authority of the pulpit we must have men in it who are persons of the highest mounted minds of the times. The ministry of reconciliation must be the leader of the age, and not the laggard behind. They must add to their faith every scholarly qualification, every valuable power, every gift of incisive and eloquent training, that they may be brave champions of the truth as well as wise winners of souls. Some have feared lest in our desire for an educated ministry, we should lower our standard somewhat in reference to the divine glory in the conversion of souls upon which our fathers, all honor to their fidelity, insisted to the death. We should be base born indeed if such a charge against us could be truly made. What! dispense for a moment with those things without which learning is discordant, and eloquence is a foolish cymbal sound, and academic training only the escutcheon which tells of death. If there be anywhere a church which should stoop to such a cruel and terrible abandonment, it would well deserve to be the hissing for the scowling and mimic sport for the Philistines who would have put out its eyes. [Applause.] If there be anywhere a man who, entering the holy ministry with these professional sanctions only, strip him of his vestments, for he is a traitor and a felon. But the tendency of learning we do not find to divert from simplicity of purpose. Some of our ripest scholars have been our most single-hearted Christians and our most earnest pleaders with sinners. We want to remove ourselves equally on the one hand from the pride of learning and on the other hand from the pride which prides itself upon tramping that pride out as Diogenes with cruel pride trampled upon the pride of Plato. But without pride of any sort, either of learning or of ignorance, we would humbly endeavor to unite the pair so long disjoined—knowledge and vital piety. We feel that we are striving after men who shall be men of God, approved to declare his truth; men who shall exhibit a manly and intelligent godliness, scholars who shall bring science to the aid of faith, theologians who shall be steeped in the marrow of the Bible, pastors who shall be at home at the bedside of sickness and rejoice with joy unspeakable to reclaim the erring; and above all, preachers in whose hands God's great ordinances shall never be de-throned, "to whom I will give them mouth and wisdom which the adversary shall not be able to resist," and which shall subdue the lordly conscience of the world, and the truth as it is in Jesus told with all the boldness of the Baptist herald, and with all the tender love and fidelity of the disciple whom Jesus loved.

THE GREAT WANT OF THE CHURCH.

But, apart from this, our great want as the address has told you, a want which we are persuaded we share in common with all churches on earth, is a deeper and diviner baptism of the Holy Ghost. It is in the promise, and we are panting for this—I will pour water upon him that is thirsty, and floods upon the dry ground. I don't know how it may come, and I do not want to dictate its manner of coming. It may come in the thunder, it may come in the still small voice, it may come in the closest privacy, it may come in the sanctuary fullness, it may come lifting up the soul into ecstasy in the "methinks" in the body or out I cannot tell; it may come smiling the soul down "in speechless awe that dares not move;" but our hearts will know it when it comes; and our hearts, rejoicing in its manifestations, will go forth in its experience. In such an experience, having such a fullness of joy, their resolve will be, "Now will I teach transgressors Thy ways, and sinners shall be converted to Thee."

STEADFAST IN THE FAITH.

Passing thus for a moment but from the inner life of the church into its surroundings, I may be excused for saying that we are very thankful that we have been enabled, as a church, to "hold fast to the faith once delivered to the saints." We are not troubled with diverse and strange doctrines. We are saved from high-handed sacramentalism on the one hand, and from cold and carnal disbelief on the other. Our fathers handed down their faith to us as a trust, and by God's grace we have kept it. And though principles the most sacred are cast into the crucible, and in the schools of religious thought, there is an evasion of truth, we have no heresy among us. We believe in the Historic Christ, the only and all-sufficient surety for human sin. We preach as our elders did, repentance, faith and holiness. We believe in the Holy Ghost, the Divine Agent for the salvation of man, the enlightening, convincing, sanctifying, comforting and directly witnessing. We believe in God, the Holy Ghost, and we hold to the affirmation of the old gospel, the old gospel which has saved our fathers, and which has saved us, without addition and without perversion in ordinance, and is sufficient for the conversion of the world. [Applause.]

SECEDED BRETHREN.

All our relations to other churches are in no sense peculiar. We are striving still as we have striven from the beginning, to be the friends of all that will allow us to be, even in those cases in which there must be the healing work of time before we can be thoroughly united. In most cases of those who have seceded from us, and whose separation was occasioned by some considerations of feeling, we wish them God's speed in so far as they are doing the Lord's work in their own way. We wish them heartily God's speed, but are not inassible to the power of God in bringing good out of seeming evil. At the same time the results of their experiments do not justify us in repeating them, and we may be permitted to doubt if any of them have found greener pastures and stiller waters or a richer blessing. [Applause.]

UNION WITH THE ENGLISH CHURCH.

After speaking of the movement at a recent convocation of the Established Church of England looking to the union of that church with the Methodist, the speaker said:

To you perhaps, to read these things from far, you may suppose we may be flattered by them, and that we are in danger of being ensnared, but to us they are simply amusing. The time has long gone by for us to listen to any propositions of union except on equal terms. [Applause.] We are not "United Societies" now, we are a Church, [Applause.] with a godly order, with a compact and yet flexible organization, with a pure creed, with gospel authority, with a practical and substantial workable discipline, with a divine and hallowed life. And there are hundreds of thousands of those who are our joy and crown, to whom we can say, in the words of the Book, "If we are not apostles unto others, doubtless we are apostles unto you, for the seal of our apostleship are ye in the Lord!" and our answer to them that do examine us is this. [Applause.]

NOT A POLITICAL CONVOCATION.

Our steadfast adherence to our original principles, and our acceptance of the position into which we have been providentially brought, has been the occasion sometimes of misapprehension and of blame. We are not a political convocation, and we do not mean to be. We have within us all shades of political sentiment, and we mean to have. [Applause.] Rightly or wrongly we conceive that this is the true idea of freedom,

diversify as you like in the simple questions of the hour, questions which a rag of bunting may symbolize, but united, close, compact, well disciplined when a foul wrong is to be righted, when a poor slave is to be rescued [applause] when we have to maintain some Protestant truth, or to battle for religious truth. Hence we have held aloof by necessity of our position from certain movements which we could not bring into the catalogue of purely Christian politics, or upon which we could not bring to bear the power of Niagara force of united Methodist opinion. We do not see that by this course of action, by giving up a portion of our individual rights in this matter, we have either forfeited our influence, or forfeited our manhood.

ENGLAND AND AMERICA.

The lark has as keen a sense of freedom when she sits in her nest amid the tufted clover, as when she trills her sky-song through the air. The highest liberty has a self-imposed restraint, and because of our reticence upon general political matters we have when the occasion calls for it, and when we move together, a vast and a recognized political power. Although quite a non-political body, we take a very intense interest in everything that bears upon the welfare of the world, and therefore it is that we desire, that we long, that we pray, that through all time the closest and the most friendly relations may exist between your nation and ours. [Applause.]

[Mr. Punshon then spoke of the inevitable recurrence of political complications; but thought calm and sober men should always be able to settle them, and compared the differences of England and America to lovers' quarrels, which are but the renewing of love. He rejoiced that he was permitted to bear the fraternal greetings of his entire Conference, and he believed from many years' experience that the great heart of England is cordial in its friendship to this country.]

I do not come among you to say this as a renegade Englishman currying favor with you, to secure a noisy popularity by abusing my own institutions, and by exalting yours. There is a sort of charlatanism in that sort of work upon which I look down with utter scorn. These are honest English eyes that look straight into yours, English eyes that believe England to be the finest country upon earth. [Laughter.] Let my honesty prove my sincerity when I hold out to you a brother's hand and I tell you that there is a brother's heart behind it. [Applause.] And that I feel that I should have a small soul indeed if I could withhold my frank, manly, genial admiration of your great country, and my prayer that its future may be a future of increasing glory. May the great city in which we are assembled, a city without parallel for rapidity of growth in the world, be the type of your national prosperity. [Applause.] They tell me that it was lifted up out of the swamp so noiselessly that men ate and drank during the process without inconvenience and without fear. [Laughter and applause.] Now that is the moral achievement which I hope for you. Not only on account of patriotism, not only because of fraternal feeling, but in sheer pity for the world, do I trust that the two great nations which we respectively represent may work always in harmonious accord. Up upon the mountain, beyond the little strifes of the hour, where the mists of prejudice do not rise, and the red lightnings of passion do not play, I see in the clear calm light that the destiny of the world is in your hands and in ours.

THE FRATERNAL BOND.

One in blood, one in language, one in tradition and in the storied past, one in enterprise, one in immortal hope, one in the vows of a common religion, let us only be one in vocation and one in effort, and the world must sink beneath the hand which arms us for the war. [Applause.] Honored fathers and brethren, let us enter into this fraternal and holy bond. The things which are shaken are shaken only that the things which cannot be shaken may remain. Let our two nations, yours and ours, remain in amity and in concord forever. Let us avoid mutual jealousies, provoking each other only unto love and good works. Let us exhibit to the wonder of the nations the glad nuptials between liberty and order.

THE GRAND CONSUMMATION.

Let us labor that down through the ages there may be increasing reverence for truth, and for peace, and for God, and there need be no bounds to the magnificence of our national power, and the fires of the last day, which shall consume all that is false and unworthy, shall leave us with the light of the divine presence around us, the rewards of the law of truth and of peace, with which we have jointly blessed mankind! [Loud and prolonged applause.]

BISHOP THOMSON'S NARRATIVE.

We make some extracts from Bishop Thomson's Narrative of his Visit to India, China, and Bulgaria, delivered before General Conference, May 11.

At Calcutta we met Dr. Butler, and with him proceeded up the Ganges. Our first stopping-place was Benares. Here I took my first good look at idolatry, which inspired me with a loathing I can find no words to express. The London Missionary Society Mission, as well as that of the English Church, gave us every attention. From Benares to Allahabad, where we saw another church mission, and Presbyterian one also, and attended a meeting of the Managers of a Society to Propagate Christian Knowledge. Thence to Agra, to see a Baptist mission, from which we step aside to see the Taj, the Tomb of Akbar, and his imperial residence. From Agra to Delhi, where is another Baptist mission. Thence to Meerut, where we took a booley for Bijnour. This is in our mission field, and here we found Brother Hauser laboring faithfully. At this, as at all our other stations, we examine schools, attend meetings, preach, administer sacraments, etc. On through the out-stations of Nugehabad and Nugehah to Gourmakteer, to attend a mela—a great camp meeting, at which there was, by estimation, 750,000 people. Grand opportunity for preaching, of which missionaries, among them Bro. Parker, take advantage! Now for Moradabad—our next station—where we meet Missionaries Parker, Mansell and Caldwell and their wives. And love feasts, schools, preaching in churches and by the roadside, the time passes rapidly. After a trip to the out-station, Lumbul and Baboo Kara, we set out for Nynie Tal—a city built around a mountain lake. Ascending 8,500 feet above the level of the sea, we get a view of the snowy range of the Himalayas—the grandest in the world—and look down upon the plain of the Ganges with its fifty million people. Bro. Baume was stationed here. We heard him preach in the Hindustani, and preached for him to an English congregation in which we saw the Lieut. Governor and his staff and the British commissioner.

From Nynie Tal to Philibet, an abandoned station now re-occupied, where Missionaries Waugh and Thomas met us to attend us to Bareilly. This is the centre of our operations, and the seat of our Girls' Orphanage, and Mission Press. Thence to Budaon, where Brother Scott was engaged heartily in carrying on his mission—back to Bareilly, and then to Shagehanpoor, where Brother Brown was preaching and superintending school, and Brother Johnson was supervising the Boy's Orphanage. As we were about to leave, the boys of the Orphanage, drawn up in line on each side the dhooleys sang in familiar notes that familiar hymn—

"There is a happy land, far, far away."

These lines from Hindoo lips in the midst of a heathen population, and thousands of miles from home, were fitted to remind us of the dear land we might never again behold, and the better one that we are sure, if faithful, to see.

Now for Lukempoor, an abandoned station for which Baricetch has been substituted. Here we were entertained by the British Commissioner, who, to other favors, added this, that he lent us an elephant to help us on to Seetapoor. About night-fall the animal went upon its knees that we might mount upon its back. Bros. Butler, Gracey, and myself, sat upon the pad. The unwieldy bulk, irregular motions, uncertain tempers and irresistible might of the creature, made the ride unpleasant to the inexperienced rider. I was in perpetual fear of being shaken off and trampled under the creature's feet. There are moral situations, of a similar kind, where one is mounted on unwieldy bodies of irregular motions and resistless force. At Seetapoor we mark the work of Bros. Gracey and Jackson and have a happy season of worship and song. Although about Christmas time, we gather roses and tomatoes in the garden.

From Seetapoor to Goudah, where we resolved to plant a new mission. Onward to Ajodiah to see a college for the education of priests, located near the birth-place of the god Ram. In one of the temples here a guide pointed out, among the gods and goddesses, one which he denominated "the supreme god, or Jesus Christ"—an incidental proof of the orthodoxy of the missionaries. Now to Rey Barielly, where Bro. Wilson was founding, under favorable auspices, a new mission. Thence to Lucknow, where the Conference was held. We have time to look into the work of Bros. Judd and Messmore, the one preaching, the other teaching before the organization. Never did I attend such a Conference before, never may I hope to attend such again—it will be (like a thing of beauty) a joy forever. The interest was heightened by considering that it was the first Methodist Conference formed on that continent, which bore up the footsteps and echoed to the voices of the Son of Man; that it was held in the finest city of Northern India, and between the Himalaya Mountains and the Ganges; and that it gave us an opportunity of striking at least, the cause of India, by ordaining white and black Americans and Hindoos on the same platform. The candidates admitted into the body on trial were well worthy, and might have passed in any of our Conferences.

From Lucknow, in company with Bro. Baume, to Calcutta. Here we dined with the Governor-General, who expressed great interest in our missions, and while he doubted whether much could be done with adults he had great confidence in the schools, and to them we must look for India's redemption.

Leaving Calcutta we proceed to China—the passage to Singapore pleasant—thence to Hong Kong distressing. The monsoon raged without intermission—the ship was loaded with opium and butter, part of which was rancid; the small pox was on board; there were no passengers but myself; the crew were lascars, the cook a Mohammedan, the red ants ran over the table. Before the voyage was ended I was sick. Dr. Legge found me at a tavern at Hong Kong and took me to his own home, where I soon gained strength enough to proceed to Foo Chow.

Here every thing connected with our mission was prosperous. Our customs, usages, are observed as in India, and the doctrinal teaching, religious experience, and moral standard and practice are in harmony with the church at home. Our churches in the city are opened daily when the streets are most thronged, and into them come stragglers, attracted by curiosity, some with chickens in their arms, cash round their necks, and they often listen with attention to the preaching, and sometimes ask for a Bible, which the missionaries are cheerful to give. Meanwhile in schools and orphanages the work of education and evangelization goes on among the young.

We pass up the river Min to Mr. Sites' Station, and to the Peach Orchard, familiar to those who read of our China Mission, have pleasant intercourse with the missionaries of other churches located in this region, and have time to visit the temples of the different religions of the heathen prevalent in China.

The Missionary Society was eminently fortunate in the selection of Dr. Butler to plant our Indian Mission. In saying so, I speak the unanimous opinion of the British public so far as I could gather it.

The church was equally fortunate in the selection of a Superintendent of China Missions. Every thing moved like clock work, under the eye of Dr. Maclay.

Both missions are well located, have good foundations of property and influence, and both are making rapid progress. The increase in India during the last year has been fifty per cent.—the advance in China even more encouraging.

EXTRACTS FROM REPORTS.

GARRETT BIBLICAL INSTITUTE.

Nearly twelve years have elapsed since the permanent organization of this institution. During that period we have enrolled 430 students. Of these 93 have graduated, and about 100 are still pursuing preparatory or undergraduate studies. Most of the graduates are now useful members of Annual Conferences and Foreign Missions. In addition to their number at least 100 young men, who have been connected with our institution for a longer or shorter period, but who did not graduate, have entered Annual Conferences.

Our previously limited accommodations have recently been greatly enlarged by the erection of the valuable building known as Heck Hall. Towards the erection of this memorial edifice we are thankful to acknowledge an aggregate Centenary donation of about \$50,000 received from various parts of the church, and from within the bounds of not less than forty-seven Annual Conferences.

The only thing now lacking to the complete success of the enterprise committed to our charge is an adequate provision of funds to aid worthy candidates for the ministry and missionary work, who need assistance to enable them to accomplish the requisite studies promptly and thoroughly.

WESTERN BOOK CONCERN.

Notwithstanding the unsettled condition of the finances of the country, and the high price of labor and materials, these have been four years of prosperity, so that the sales of books and periodicals have exceeded the four preceding years \$1,111,814.07. The Agents have thus been enabled not only to pay some debts, but largely to increase their facilities for meeting the demands of the church and the rapidly increasing population of the West.

Notwithstanding the surroundings of the Depository at St. Louis, its sales have increased from \$23,061.08 in 1864, to \$67,500.26 in 1867, with flattering prospects for the future.

PROVIDENCE DISTRICT STEWARDS' MEETING.—The Secretary, Mr. W. B. Lawton, sends the following report: The annual meeting of the District Stewards for Providence District was held on the 22d inst., in Chestnut Street Church, Providence. The attendance was gratifying, indicating the deep interest of the laymen in the prosperity of the church within the bounds of our District. It was voted to raise the salary of the Presiding Elder by the same method as the last two years, viz., by apportioning four per cent. on the amount of salary paid the several pastors the last year. Several subjects of interest were considered, and special prominence was given to the Sunday School. After a full and free discussion the following resolution was adopted with scarcely a dissenting vote:—

Resolved, That this meeting approve of the course adopted

by a large number of the church on the district in substituting the Sunday School for one of the public preaching services.

The ladies of the church prepared a bountiful and sumptuous dinner for all the brethren present, for which they tendered a vote of thanks.

DEDICATION AT PORTLAND.—The Congress Street Methodist Church was dedicated on the 13th inst., at 3 o'clock P. M. The order of exercises was as follows:

- 1—Voluntary, by a select quartette led by J. L. Shaw, with Kotzschmar as organist.
- 2—Invocation, by Rev. F. C. Ayer, of Cape Elizabeth.
- 3—Singing of the 964th hymn, read by Rev. S. F. Wetherbee, of Pine Street Church.
- 4—Prayer by Rev. J. E. C. Sawyer, of Bath.
- 5—Reading the Scriptures—2 Chron. vi. 18, and Heb. x. 10, by Rev. E. K. Keyes, of Chestnut Street Church.
- 6—Singing the 900th hymn, read by Rev. W. B. Bartlett, of Saco.
- 7—Sermon, by Rev. William McDonald, of Boston, from Amos vii. 2.

The preacher illustrated the smallness of the Christian church—its numbers as compared with the outside world, in its wealth, in its moral influence, and discussed the question, how shall Jacob arise? not by dependence on wealth, not by adjusting our usages to the prejudices of others, not by depreciating the work and success of others, but by a union of the whole church in spirit and labors, by a union in each particular branch of the Christian church, by a vital union with Christ and with God, by a dependence on the power of God.

Adams Merrill, one of their number, made a formal presentation of the house for the worship of God, to which Rev. C. C. Mason, of Saco, in an appropriate manner responded, and offered the dedicatory prayer.

The doxology was sung, and the benediction pronounced by the pastor.

The music was by the First Parish quartette, who in the kindest manner volunteered their services, as did also the eminent organist, Kotzschmar. It was of the highest order.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

The Season. This is one of the most backward seasons that we have had for several years. Owing to the frequent rains, much of the ploughed land is still unfit to be planted or worked in any way. Farmers are patient men, and they must wait. When the fine weather comes, and it must come soon, every one on the farm must be very busy. Owing to the lateness it may be better to plant such varieties of potatoes and corn as do not require a very long season. It is usual in Massachusetts to be quite done planting by the 25th of May, but this cannot be accomplished this year. As one extreme follows another, we must look out for a drought by and by.

Mangel Wurzel. We regard this as one of the very best roots to raise for cattle. They are more easily grown than any other, and produce enormously on good ground. Cows are quite fond of the roots, and they do not impart an unpleasant flavor to the milk, as turnips do. A thousand bushels to the acre are only a fair yield, and we have known three times that quantity to be produced to the acre.

Brief Hints. Hoe your peas. Weed the strawberries before they bloom. Plant sweet corn for a succession. Keep down the weeds everywhere. Look out for the caterpillars, and destroy them all. Plant plenty of winter beans. Tie up your grape vines. Prepare flower beds. Leave some land for celery.

Seed Potatoes. Years ago, when in our boyhood we used to drop potatoes, and the rule was to seed very heavily, say twelve to fourteen bushels to the acre, we always thought it a waste of potatoes; but as they sold for low prices at that time, it did not make so much difference. Experience has since taught us that five or six bushels, or about half what was formerly used, is quite enough for an acre, and when seed is very scarce even less is used. We remember when the Rohan potato was brought out we procured two specimens, weighing together about a pound, and cut them so that we used two eyes to each hill, and in this way we raised about two bushels of large potatoes from simply these two potatoes. We have sometimes planted small potatoes much against the opinion of old farmers, and have generally, when we did not seed too high, got good results. If the potato was the seed we should not dare do this, for we believe in always using the best seed.

We have raised good large sound tubers from sets or sprouts merely broken off the potato, and set out just in the same way that the sets are taken from the sweet potato and set out; and we see no reason why it may not be done successfully when one is anxious to increase his stock the most rapidly. The Rose potato is now selling for three dollars a pound, and it will not of course pay to seed very heavily with that variety. We were recently in the propagating house of a friend, and he had hundreds of small sets or sprouts of this famous sort put into small pots. The process was this: he placed the potatoes under some damp moss in a warm place until they sent out sprouts, which, as soon as they had made small roots, were broken off and potted. This may not be the best way for all who have this high cost variety, but at any rate in planting it in the field it will be better to manure highly and seed quite lightly if one would get the best results.

It is better to let the potatoes remain a while exposed to the air after being cut, before planting, for it sometimes happens that when they are planted immediately in wet ground the seed will decay. If there are any who still believe in planting whole large potatoes, let them try the experiment of cutting them so as to use six or seven bushels to the acre, and see from from which they get the largest quantity of large tubers.

The Butter-Maker's Golden Rules. The great secret in butter-making, it seems, consists in attending to the following points:—

- 1st. Securing rich, clean, healthy milk—milk obtained on rich old pastures, free of weeds.
- 2d. Setting the milk in a moist, untainted atmosphere, and keeping it at an even temperature while the cream is rising.
- 3d. Proper management in churning.
- 4th. Washing out the buttermilk thoroughly, and working so as not to injure the grain.

5th. Thorough and even incorporation of the salt, and packing in oaken tubs, tight, clean and well made.

Cleanliness in all the operations, is of imperative necessity. Judgment and experience in manipulating the cream and working the butter must of course be used.—Willard.

THE RIGHTEOUS DEAD.

SISTER HARRIET WILEY departed this life in full and certain hope of a glorious immortality, Feb. 9, aged 68 years. Sister W. experienced religion, and with her husband united with the M. E. Church in Bucksport. Sometime during the year 1818, and to the time of her departure, maintained a consistent Christian character. About one year before her death she was called to part with her dear companion, and though the stroke was terrible, grace sustained, and she was enabled to say, the will of the Lord be done.

Bucksport, May 14.

E. W. HUTCHINSON.

MISS CLARA A. DYER died in Southport, Me., March 6, aged 19 years, 10 months and 30 days. She gave her heart to God, was baptized and received into the M. E. Church at the age of 11 years, under the labors of Rev. C. W. Blackman, of the Maine Conference. Clara was a good girl; she was kind, modest, retiring; and as a Christian, devoted and constant in her attendance upon the means of grace. She loved the place of prayer, and was one of the sweet singers in our Israel. But she has gone from us—"Gathered with the saints at the river," as she loved while here to sing—and has left behind many loving friends, with a widowed mother, to whom she was not only a much-loved daughter, but as a companion also, with whom she took sweet counsel. All said, "Clara is a Christian." She died, as all might anticipate, in the triumphs of a faithful victory.

Southport, May 5.

MRS. RUTH G. SMALL died in this city, Feb. 20th, 1868, aged 34 years. Sister Small experienced religion in Provincetown, under the labors of Rev. Robert McGonegal, and from the hour of her conversion till her death, maintained a consistent Christian walk. Her intellectual acquirements were more than ordinary, and through years of patient study she had treasured much useful knowledge. But she had lived only for Jesus. Her piety was genuine and unobtrusive; her conversation always seasoned with grace, and her life and practice in exact conformity with her high profession. Her last sickness was protracted and severe, but she bore all with patience. As she neared "the crossing" her faith seemed to grow stronger, and triumphantly she passed over.

Boston, May 11.

S. F. UPHAM.

BRO. CHARLES H. WILLEY, of Haverhill, Mass., died in Exeter, Nov. 27, aged 34 years. He experienced religion at the age of 19; at the age of 24 moved to H., and was converted with the M. E. Church, and his last years one of its stewards. He loved the prayer and class meetings, and was seldom absent, and gave liberally of his means for the support of the gospel. He was amiable, affectionate and beloved by all who knew him. His sickness was short but distressing, and unconscious most of the time; when conscious he was blest and happy. Bro. Willey's life was that of the Christian, and his death that of the righteous.

Portsmouth, N. H., May.

A. C. MANSON.

ELLA A. EATON, daughter of Rev. I. M. and L. N. Eaton, died in Stafford, Conn., Jan. 23, aged 20 years. She was converted to Christ in childhood. Through all the after years she devoted herself to him. Her friends confided in her piety. She was early stricken, but is early saved. Her last illness did not allow much conversation; but her life of faith bids us cherish hope in her death. Our dead in Christ live in "ever-during bloom."

EPHRAIM JOY left the land of the living for the land of the living, March 26, 1868, aged 51 years and 6 months. He was converted to God and joined the M. E. Church at South Biddeford Me., about thirty years ago, of which he remained a worthy member until called higher. He was an active and efficient member of the church and as such, uniformly consistent, much esteemed, and highly respected. He was always ready and willing to share in the burdens and labors of the church. His last sickness, of about two years, he bore with Christian patience and resignation; and when the message came to him he was ready to depart and be with Christ.

South Biddeford, Me., May 2.

N. D. CENTER.

MRS. SARAH D. NEWCOMB died in Corinth Me., March 27th, aged 73 years. Her youthful days were spent in Bowdoinham, where at the age of 18 she gave her heart to the Saviour, her name and influence to the M. E. Church, and for fifty-five years was a devoted, working member. She loved to sacrifice for the good of others, visiting the sick and afflicted, and aiding them in every possible way. It can truly be said of her, her house became a home and preaching-place for the Methodist preachers at Sangerville, 43 years since, and the wilderness soon blossomed as the rose. Children and neighbors sought and found the Saviour.

East Corinth, Me., April 11.

W. H. CRAWFORD.

MRS. JULIA O. BULLEN died at Cambridge, March 14th, aged 53 years. She experienced religion when a child of 13, and was a member of the M. E. Church about forty years. Devout and faithful in life, she was calm and triumphant at the approach of death. She has left a record in the hearts of a large circle of Christian friends, and in her family, that is precious before God and man. At Eastham Camp meeting, some twenty years ago, she sought and found the fullness of love in the special baptism of the Spirit. Since that memorable hour she endeavored to walk closely with God; and her calm and steady faith in trial, her meek and loving spirit, her ready service in the church of her choice, proclaimed to all around that she possessed a spiritual power which the heavenly Father bestows upon those who live near his mercy-seat. Solemn vows were made by her dying couch, which we doubt not will be remembered on earth and in heaven with joy forever.

Cambridge, Me., April 11.

C. MUNGER.

RACHEL STROUT, relict of the late Prince Strout, died in Raymond, Me., March 26, aged 86 years, 5 months. Sister R. was an earnest and devoted Christian, not only in the strength and vigor of life, but also in old age. Though not able to meet with the people of God in public, she maintained her life of communion with God, her light growing brighter and brighter unto the perfect day. Her intercourse with heaven was indeed precious, and brought peace and humble trust in her Saviour to her soul. When in vigor and health her voice was heard in the social meeting, encouraging the weak and wavering, warning the careless, and exhorting the thoughtful. She found also in declining vigor, and even confinement to home, a field of labor for her Master, encouraging those with whom she had an opportunity to converse, and pointing them to the Saviour.

She became connected with the M. E. Church in Raymond in its infancy, and has watched it amid the storm and darkness almost ready to sink to rise no more, but with humble faith in God giving her prayers and labor. Her husband, Bro. Prince Strout, who died Jan. 1, 1867, had been for many years an official member in the church, faithful in the performance of the duties devolving upon him, and walking in the fear of God.

Raymond, Me., April 23.

J. H. F.

THE SECULAR WORLD.

REVIEW OF THE WEEK.

Gold on Monday, 139 3-4.

After a singularly unanimous and brief session the National Republican Convention finished up the important business for which it convened, by the nomination of Gen. Ulysses S. Grant and the Hon. Schuyler Colfax.

Never was the announcement of a presidential ticket received with greater or more universal satisfaction and even delight than was this throughout the length and breadth of the land. The platform adopted by the Convention guarantees equal suffrage to all loyal men at the South, it denounces all forms of repudiation, guarantees the equalization of taxation and the reduction of the same, rights to the naturalized citizens, and honor to the veterans. The total vote for Mr. Colfax was two hundred majority over all, there being 648 votes on the first call.

The investigation of the charges of corruption against certain Senators is still in progress in Washington.

Gen. Grant was serenaded on the evening of the 23d, on which occasion the General made the following speech. It is refreshing to know that we shall now have a man of deeds not words in the presidential chair. General Grant said:—

Gentlemen:—Being entirely unaccustomed to public speaking and without a desire to cultivate that power [laughter], it is impossible for me to find appropriate language to thank you for this demonstration. All that I can say is that to whatever position I may be called by your will, I shall endeavor to discharge its duties with fidelity and honesty of purpose. Of my rectitude in the performance of public duties you will have to judge for yourselves by my record before you.

Mr. Anson Burlingame and the Chinese Ambassadors arrived at New York on the 22d. The future movements of the embassy are uncertain, but they will remain in New York for some days.

The subject of the admission of the Southern States to representation in Congress, it is generally considered, will be acted upon at a very early day. With the exception of Alabama, where a new election is likely to be ordered, it is probable that they will all be admitted before July.

The municipal election in Washington occurs in about a fortnight. A negro will, without doubt, be elected to the upper branch of the city council.

The debate on the Irish Church was again resumed, the suspensory bill being under consideration on the 22d. Mr. Gladstone made a speech explaining the character and intent of the measure. He said the liberals would not consent to subsidize any of the religions in Ireland. He expressed his amazement that the Tories should now threaten resistance to the bill after yielding their assent to resolves of which it was the logical result. The House of Lords might possibly reject it, but still it was the duty of the House of Commons to proceed with the movement of reform which it had begun. Mr. Gladstone closed by moving that the bill pass to a second reading. Mr. Gathorne Hardy moved that the second reading be postponed six months, and supported his motion in a speech of much warmth. He declared that the bill was a surprise, and meant confiscation. It misstated the Queen's reply to the address of the House concerning the disposal of ecclesiastical patronage, and robbed the crown of some of its greatest prerogatives, including the veto power. He ascribed the origin of this movement to the enemies of the Church and State, and made an earnest appeal to all the Protestants to oppose it. The debate was continued at great length. Mr. Disraeli at a late hour rose and defended the action of the Tory party in resisting the bill. The policy which had created this measure was disastrous to the country, and its direct tendency was to the abolition of both the Church and State. Mr. Gladstone replied. He said the step taken by the liberal party was not hostile either to Protestantism or the Church of England. The debate terminated with Mr. Gladstone's speech, and a division took place on the motion that the bill have its second reading with the following result: For the reading 312, against 238; majority 54. The announcement was received with loud and prolonged cheers from the liberal benches.

It was moved to take the bill into consideration on the 5th of June.

According to the latest Cretan accounts, a battle was fought on the 4th of April on the plain of Hieracleon, in which 3000 Cretans repulsed a vastly superior number of Turks, who were supported by the regular Circassian cavalry. On the 6th of April the Cretans achieved another victory at Rhythmus. Other battles took place at Setimo and at Velondaka. In the latter the Turks had 400 men killed and wounded.

The Zollverein Diet has adjourned. The session was closed by King William of Prussia,

who made the customary speech, in which he said that he hoped that the results of the session would strengthen the sentiment of mutual trust between the people of the various States of the Confederation, destroy the prejudices that have existed in some portions of the country, and prove that the Germans, though apart in some interests, were one people in warm brotherly feeling. The King closed by saying that the rights entrusted to him by Germany would be sacredly exercised as his highest rule of action.

Despatches from Sydney, in anticipation of the overland mail, say that Prince Alfred has left for England, in command of his ship, the steam frigate Galatea. He was quite well. Farrell, the attempted assassin of the Prince, was executed on the 22d of April.

The Honolulu Gazette says: "Accounts up to April 20 have been received of the volcanic action in Hawaii. Earthquakes were less violent and frequent, although the whole land was still agitated with light vibrations. Two strong shocks were felt at Honolulu. There were reports that the lava had again broken out, but they were not credited. Full details of the eruption at Mauna Loa confirm the accounts previously received. At Kakuha, on the 7th of April, lava again burst forth through a fissure nearly three miles long, and ran in a few hours 12 miles to the sea, forming a solid projection one half a mile in length."

Despatches from General Napier to the 6th instant have been received in London. A portion of the troops comprising the Abyssinian expedition had reached the coast and embarked for Bombay; the remainder will soon follow.

We have in our columns an advertisement of Mr. J. L. Roberts. Mr. Roberts, long favorably known in this city, has now at his new place of business, 63 Merrimack St., a large and very fine assortment of goods in his line. Mr. R. has an enviable reputation for integrity and attention to business, and we cordially recommend him to our friends.

Business Letters Received to May 23.
E Adams & Co Crawford, Burlington—J H Griffin
H James—J Marcy—N W Miller—J Merrill—E H Mc
Kenney—B Newton—M Potter—J Read, Jr—W H Stetson—J Thomson—A H Witham.

BOOK CONCERN NOTICES.

PROVIDENCE CONFERENCE MINUTES—NEW ENGLAND CONFERENCE MINUTES.—I am out of both. Preachers in charge having more than they wish will please return the surplus, and oblige those who want more.

May 21

21.

Letters Received from May 16 to May 23.

N Andrews, K Atkinson, G S Alexander, T Avery, H P Austin, F Atkins, C B R Austin, D K Andros, Wm Butler, J D Butler, D Bradbury, J F Bryant, Bigelow A Main, H B Baker, M Brewer, N M Bailey, B K Baker, J S Barrows, B K Bosworth, G B Bancroft, C B Buswell, C H Burgess 2d, T G Brown, G N Bryant, J E Budden, J S Hatchelder, Bridgman & Childs, K C Bass, A Baylies, E W Cain, G F Cox, O S Conkling, Carlton E Porter 2, C C Covel, J N Collier, S W Coggeshall, J M Glark, A C Conit, G Craven, C A Curry, S H Clayton, M M Chase, N H Cummings, M C Chapin, W C Chapman, W W Chase, J W Cole, N Chapman, J H Crockett, N J Conant, W Dixon, D W Downs, N L Daggett, I Downing, D Dunham, James Dean, C E Denney, E F Duren, C H Drummond, B M Eastman, E C Hawkins, P F Heath 2, C E Hall 2, A Houston, J H Harkins, Hatch, S Holman, J Hamilton, T J Hodgkins, D Holden, E D Hall, W M Hubbard, I H Harrington, J M Howe, C A Hamilton, S F Heath, J Hawks, J H James, W J Jones, O T Jenkins, J W Johnston, W H Jones, C T Johnston, J A Knott, H L Keisley, O Kimball, J T A Kynett, N R Kight, S Littlefield, A Lord, F T Lovett, W H Littlefield, J H Moores 2, E A Mannes, P C Macomber, Wm Merrill, J Marcy, J N Merrill, D K Merrill, L Montgomery, G W Norris, J Noon, J W Norris, D Overend, W B Osgood, P Piper, J A Plummer, D F Perkins, J W Phillips, J H Crockett, P Rickett, S Quimby, S E Quimby, A B Russell 2, G W Rutland, H Ruggles, G A Russell, W C Robie, C C Robbins, H H Rice, D Stover, C Stokes, G De B Stoddard, E A Stevens, L M Sawyer, D B Sawyer, D Stewart, T F Smith 2, J E Stevens, H Stacy, I H Stevens, M L Stebbins, A S Staples, W Sweet, E D Standish, J H Sherburne, H E Spencer, J W Smith, J F Sheffield, A Smith, G E Springer, E F Sinton, I Taggart, O E Thayer 2, J O Tiffany, G T Townsend, A Turner, Z P Voss, D Wornwood, H L Wilson, W T Worth, T Ware, A Woodward, G E Wornwood, S Wiggins, F O Woods, G Young, C A Plumer, M C Waugh.

J. P. MAGEE, 5 Cornhill Boston.

CHURCH REGISTER.

HERALD CALENDAR.
S. S. Convention, at Holmes High, June 3.
Providence Ministerial Association, at Taunton, Me., June 12-17.
Dover Ministerial Association, at Salem, N. H., June 17.
National Camp Meeting, at Lancaster Co., Pa., July 14.

POST-OFFICE ADDRESS.

Rev. W. F. Mallallen, 109 Walnut St., Chelsea.
Rev. Geo. M. Hamlin, 11 Brimley St., Newport, R. I.
Rev. E. J. Ayer, Auburn, Me.
Rev. A. Hitchcock, Northfield, Vt.
Rev. M. D. Herrick, Northbridge, Vt.
Rev. Joseph Enright, Weston, Vt.

THE READFIELD DISTRICT CONFERENCE will hold its next session at Kent's Hill, June 18 and 19. [Programme next week.]

A Regular Meeting of the Managers of the NEW ENGLAND EDUCATION SOCIETY, will be held at No. 5 Cornhill, Wednesday, June 24, at 3 o'clock, P. M. A full attendance is requested.
J. W. TWOMBLY, Secretary.

The Anniversary of the SUFFOLK TEMPERANCE UNION is to be held at Tremont Temple next Sabbath evening, at 7 1/2 o'clock. Report by the Secretary, Rev. Dr. Chickering, and interesting addresses.

QUARTERLY MEETINGS.

June—Gorham, 6, 7; Cazen Bay Islands, 13, 14; Stone, 20, 21; Kears Falls, 27, 28.
July—Kennebunk, 4, 5; South Biddeford, 11, 12; Saco, C. C. Mason, 11, 12; Scarborough, 12; York, 18, 19; Scotland, 25, 26.
August—South Berwick, 1, 2; Alfred, 8, 9; Shapleigh, 15, 16; C. E. Ferry, 22, 23; Portland, E. R. Keyes, 23, 24; Huxton, 29, 30.
Chicago, May 13.

J. COLBY.

CONCORD DISTRICT—FIRST QUARTER.

June—6, Bath, 4, P. M.; 6, Swiftwater, 7, evening; 7, Swiftwater, 10, A. M.; 7, Landaff, P. M.; 8, Libben, evening; 9, Yarmouth, 3, P. M.; 10, North Haverhill, 1, P. M.; 10, North Monroe, 6, P. M.; 13, 14, Northumberland, 14, 15, Stark; 16, Colebrook Corner; 18, Lancaster; 19, Jefferson; 20, 21, Whitefield.
Held on Sunday, May 20.
L. D. BARROWS.

The Anniversary Exercises of the MAINE WESTERN SEMINARY AND FEMALE COLLEGE will take place on the 10th and 11th of June. Prize Declaration and Reading, Wednesday A. M.; Oration by Rev. Mr. Everett, Bangor; Poem by Rev. Geo. Woodcock, N. Y. N. P. M.; Concert by Chandler's Band, of Portland, on WEDNESDAY instead of Thursday, as heretofore. Commencement exercises on Thursday, and Lecture by Students in the evening. Music by Chandler's Band on both days.
Per order, J. H. THASE.
Kent's Hill, May 22.

HELP, BRETHREN, HELP.—The Christian enterprise known as the "Boston Neck and Roxbury Point Mission," is carried on in Mission Chapel, East Street, near Boston Lake Park. Sunday School at 10 1/2 A. M. Preaching at 7 1/2 P. M., and Prayer Meeting at 8 P. M. Local Preachers and Praying Bands are earnestly requested to come and help us in this good work.
May 7. J. E. RISLEY.

EAST MAINE CONFERENCE.—The Committee of Examination on the second year will be in session on Wednesday evening, June 10, at 7 1/2 o'clock, at the M. E. Church in Machias.

THE TRUSTEES of the East Maine Conference will meet for their annual meeting in the M. E. Church in Machias, on Thursday, June 10, at 1 o'clock, P. M., or on such day as may be fixed for the commencement of the session of Conference.

ALBERT CHURCH, Secretary.

Searspoint, May 20.
At a Laymen's Convention for the Bangor District the following persons were elected Lay Delegates to the East Maine Conference to be held at Machias next June: Hon. Hiram Ruggles, Bangor; R. A. Rich, Bangor; Winterport: Hon. J. H. Hanson; Atkinson: A. S. Reed; Bangor: David Brown, Hampden.

PROGRAMME for the SANDWICH DISTRICT MINISTERIAL ASSOCIATION, to be held at Plymouth, June 22-24.

Sermons, Monday Evening—J. F. Sheffield; alternate, C. Hammond.
Tuesday Evening—C. S. Macreading; alternate, W. E. Wednesday Evening—C. Young; alternate, W. H. Starr. Tuesday, A. M., Devotional Services, and Report of the State of the Churches. Tuesday, P. M., Session of the Ministerial Association.

1. The Doings of the General Conference of 1883—J. Mather; 2. Benefits of Devout Ministerial Inter-course and Correspondence—E. Edson. Wednesday, A. M., Business and Social Session; 3. The Influence of the Current Political Literature on Spiritual Religion—A. W. Paige; 4. Is Faith and Knowledge such as Reason or Science gives?—J. N. Collier. Other brethren are requested to bring essays on subjects of their own selection, and each one come prepared to suggest at least one topic for the following meeting.
WALTER KLA, Secretary.

EAST MAINE CONFERENCE.—Dear Brethren of the different Committees of Candidates for examination in the East Maine Conference, permit me to suggest that all concerned consider themselves hereby notified to meet on the M. E. Church at Machias, June 10th, at 10 o'clock, A. M.
S. H. BEAL, Secretary.
Chicago, May 20.

EAST MAINE CONFERENCE.—There will be a regular Boat Conveyance from Rockland to Machias every Saturday and Wednesday, leaving this place at four o'clock in the morning. The same boat will return from Machias to Rockland every Monday and Thursday, leaving Machias at four o'clock in the morning. The Boat will carry all persons for half fare, who go to Conference and return the same.

GEORGE PRATT.

MARRIAGES.

In this city, May 5, by Rev. D. L. Kelsey, Mr. Stephen N. Clark, of Portsmouth, to Miss J. Annie Hill, only daughter of the late Capt. Daniel Hill, of Elliot, Me.

In South Berwick, May 22, by Rev. L. P. Frost, George W. Fairbanks, esq. to Miss Abby B. Bent, of Cohasset.

In Hyde Park, May 6, by Rev. N. T. Whitaker, Mr. Artemas W. Briggs, of Palmer, to Miss Ellen G. Jeffs, of Hyde Park; also, May 17, Mr. Moses Elliot to Miss Elizabeth Dale, both of Hyde Park.

In East Douglas, May 11, by Rev. S. Leader, Mr. Everett Small, to Miss Hattie E. Griffin, both of Provincetown.

In Westboro', May 14, by Rev. W. A. Nottage, Alexander Kinsler to Mary A. Barnes.

April 29, by Rev. E. S. Best, Mr. Francis Henry Pluto to Miss Harriet A. Parker, both of Holliston.

In North Andover, May 11, by Rev. W. Silverthorn, Dr. Louis Whitney Taff to Miss Clara Emma Thayer, both of East Douglas.

In Belchertown, May 5, by Rev. C. H. Vinton, Harrison D. Town, of Belchertown, to Martha A. Horr, of Pelham.

In South Wilbraham, May 6, by Rev. W. B. Toulmin, George H. Richards, of Springfield, to Miss Lydia B. Newell, of Rockville, Conn. to Miss Maria Colman, of Holyoke.

In North Andover, May 10, by Rev. J. B. Washburne, Mr. Geo. M. Hall to Miss Mary Ellen Reynolds, both of North Bridgewater.

In Amherst, April 16, by Rev. Mr. Jenkins, Mr. Henry B. Hastings to Miss Mary A. Lovett.

In Newburyport, May 1, by Rev. C. S. Macreading, Mr. Murdoch McDonald to Miss Jane McDonald, both of N. Y.; May 7, Mr. Jeremiah H. Rich to Miss Hannah L. Rich, both of Marlboro'.

In Marlboro', by Rev. W. W. Colburn, at the residence of the bride's father, Mr. Richmond Favor, of Natick, to Josephine, eldest daughter of Hiram Temple, both of Marlboro'.

In Hubbardston, May 6, by Rev. P. M. Vinton, John Lovewell, of Hubbardston, to Miss Mary V. Dodge, of Lowell, Vt.; April 23, Henry B. Phelps to Miss Abbie Flyn, both of Hubbardston.

By Rev. G. R. Bent, Hiram P. Shedd, esq., to Miss Lydia E. Barr, both of North Brookfield, Mass.; May 10, by Rev. L. B. Brand, esq., of Hudson, Mass., to Miss Aggie Frances Holmes, of North Brookfield.

In Springfield, May 19, by Rev. Samuel Roy, Mr. John Edmunds, of Buchanan, Mich., to Miss Emma L. White, of Springfield.

In Charlestown, May 9th, by Rev. J. H. Gaylord, Wilbur O. Merrill to Emma J. Harris, both of Heath.

In Putnam, Conn., April 28, by Rev. Robert Clark, Mr. L. Edward Williams to Miss Lizzie M. West, both of Putnam; May 16, Mr. Frank H. Ballard to Miss Maria L. Johnson, both of Putnam.

In Rocky Hill, Conn., May 14, by Rev. J. W. Willett, Mr. Benjamin P. Lloyd to Miss Ellen M. Brown; also, Mr. Sumner T. Miller to Miss Thirza L. Clark, all of Rocky Hill.

In Strong, Me., May 10, by Rev. Geo. Wingate, Mr. C. G. Kinney to Miss Augusta M. Vining, both of Strong.

In Cape Porpoise, Me., April 28, by Rev. J. E. Buden, Mr. Leland N. Fairchild, of Charlestown, to Miss Clara Smith, of Cape Porpoise; May 1, Mr. Henry H. Hutchins to Miss Sarah E. Fletcher, both of Cape Porpoise.

In Newcastle, Me., May 2, by Rev. C. L. Haskell, John A. Putnam to Miss Mary Fitzpatrick, both of Newcastle.

In Monmouth, Me., May 21, by Rev. P. Hoyt, Mr. Amos M. Kyles, of Lowell, Mass., to Miss Ellen A. Brown, of M.

In South Berwick, Me., May 17, by Rev. O. W. Scott, William Greenleaf Earle to Miss Addie Neal, both of South Berwick.

In Manchester, N. H., April 28, by Rev. N. L. Chase, Mr. Charles Hay to Miss Margie Farmer, both of Manchester.

In Stratford, N. H., May 3, by Rev. D. W. Downs, Elijah R. Currier, of Newton, to Miss Clara A. Crane, of Kingston.

In "South Berwick," N. H., May 8, by Rev. H. S. Ward, Mr. Rice Clifford to Mrs. Martha J. Clifford, all of M.

May 10, by Rev. J. Borbridge, Mr. Elijah Gay, of Lee Center, Ill., formerly of North Bridgewater, Mass., to Miss Jennie Mead, of Dixon, Ill.

In Toronto, on May 3th, at the residence of the bride's father, by the Rev. John Ferguson German, M. A., of the Wesleyan Church, Paris, Ont., assisted by the Rev. Wm. G. G. M. A., of Cooke's Presbyterian Church, Presiding at 7 1/2 P. M., and Prayer Meeting at 8 P. M. Local Preachers and Praying Bands are earnestly requested to come and help us in this good work.

May 7. J. E. RISLEY.

DEATHS.

In this city, March 6, Mr. Isaac Pierce, aged 57 yrs; Mrs. Charles Cullen, only child of Jennie and the late Isaac Pierce.

Very suddenly, Arietta D., only child of John N. and Susan Parmenter, aged 8 years, 1 month, 6 days.

"Our flower has climbed the garden wall, And blossomed on the other side!"

In Cambridgeport, May 17, Harriet M. Farwell, wife of Joseph R. Farwell, aged 29 years.

In Holden, Me., May 4, Bro. Joseph Smith, aged 79 years.

In Auburn, May 11, Miss Addie Kitt Taylor, aged 15 years, 6 months, 15 days.

In South Walpole, May 28, suddenly, Carrie E., only daughter of Wm. H. and Mary T. S. Gunnison, aged 19 years, 1 month.

In Franklin, May 17, Eliza T. Nottage, aged 47 years.

In Lewiston, Me., in Christian triumph, March 29, Andalusia S. Dooly, wife of Joseph Dooly, aged 36 yrs. Sister Dooly had been a loved and valuable member of the M. E. Church about two years.

In Wiscasset, Me., May 1, Mr. John Kingsbury, aged 58 years.

In Sanborn, N. H., March 29, Mrs. Betsey C. Evans, 64 years.

In Adrian, Mich., of small pox, Mr. Levi F. Brown, of Concord, N. H., aged 34 years, 6 months.

Samuel E. Rand died at Stoneham, Maine, April 12th, aged 64 years, 9 months, 9 days. Bro. Rand was converted at Concord, Pa., under the labors of the Lutheran, ten years since. He soon after returned to this place and joined the M. E. Church at the time of a religious revival under the labors of Bro. T. J. T. He was soon after appointed class leader and faithfully discharged the duties of that office till laid by with sickness. He was anxious for the conversion of souls and the prosperity of the church.

A few days before his death, he said his faith was growing brighter and brighter. He felt Jesus was very near to him on his bed of suffering. He had no fear of death, and the grave had lost its terror. He felt sure he was not going down into an unconscious grave but was going up to be with his Lord, and so he passed triumphantly to his rest. He leaves a wife and little son to mourn his loss.

E. E. BAKER.

In East Harbor, Turk's Islands, Jan. 27th, Capt. Amasa Bartlett, Jr., of Orrington, Me., in the 47th year of his age. Capt. Bartlett was highly educated and a devoted Christian. He was a member of the M. E. Church, and was highly respected by all who knew him well, said: "I know that he did his duty as a Christian on board his vessel and in his family." Barely have I seen so deep and general grief as when he died. The cause came that suddenly and far from friends, Bro. Bartlett had passed away from earth.

Orrington, March 26.

A. PRINCE.

In Camden, Me., March 15, Mrs. Eliza Collins, formerly of Houlton, aged 51 years. Sister Collins was converted at Houlton, Me., in 1840, and was a member of the M. E. Church. She was a devoted Christian, and was highly respected by all who knew her well. She was a member of the M. E. Church, and was highly respected by all who knew her well. She was a member of the M. E. Church, and was highly respected by all who knew her well.

Her death was sudden, but we rejoice in the assurance that she has gone to be "forever with the Lord."

Wm. L. BROWN.

Miss Julia A. Hutchins, of Cape Porpoise, died March 6th, 1883, aged 26 years.

Sister Hutchins was converted at the same time while Bro. Larkin labored on this charge. Here was the devotedness to the cause, and although she was young her Christian life was few, death found her prepared. Her work was well and faithfully done. In her last sickness, though lingering and painful, she exhibited the meekness and patience of a true Christian. She too, has gone to her reward "where the wicked cease from troubling, and the weary are at rest."

J. E. BUDEN.

Mrs. Abby J. Melendy, widow of the late Wm. Melendy, died in Amherst, N. H., Jan. 19, aged 62 years, 10 months.

This Christian lady had long been a member of the M. E. Church, and honored by her friends by a pure life. Her lively faith ever brought heaven very near to her home, and in her last moments of severe suffering, she clearly manifested the peace and joy that her soul was in the arms of her Saviour. Many were the deeds of love and mercy done by her never published on earth, yet will be found in the record above. At her home the Christian minister was ever most welcome. One of the best of God's people has thus gone to the Christian's home.

N. P. S.

5. That our Society wear the usual badge of mourning for thirty days.

6. That a copy of these resolutions be transmitted to the friends of the deceased, and printed in THE ZION'S HERALD, and in The Opinion.

7. That Mr. Hippesley died at Harbor Grace, Newfoundland, April 21, aged 31 years. Bro. Hippesley was for many years an earnest and active member of the Methodist Church, and a devoted follower of his Lord and Master. His absent friends and companions, who had not the mournful privilege of witnessing his departure, while they deplore his loss, will yet rejoice to know that their loss was his glorious and eternal gain, for he rests in the arms of his Saviour.

In Halifax, N. S., May 13, Jane Easterbrooke, eldest daughter of Rev. E. Botterell, aged 23 years.

Resolutions passed by the Aethiopia Society, Newbury, Vermont, upon the death of Miss Kate S. Withington.

Whereas We have again been brought under the chastening hand of God, by the removal of our much loved sister, Kate S. Withington, therefore

Resolved, 1. That, although she has been taken from us, yet we shall never forget the many noble traits of character and the lovely disposition she manifested by which she won a place in every heart, and became a loved and highly esteemed member of this Society, whose interests she ever faithfully sustained, and whose loss we deeply lament.

Resolved, 2. That, in her death we have been bereft of a dear sister, and our Society of one of its most useful and cherished members.

Resolved, 3. That while she was with us, we ever beheld in her an example worthy of imitation in all respects, and though she was not at first a professing Christian, yet her earnest desire to make others happy rather than herself, and her exalted sense of duty, show that she was actuated only by Christian motives, and her heart

had already been given to that Saviour whom she afterwards publicly acknowledged, and who enabled her at all times to say "Thy will not mine be done."

3. That while we sincerely mourn her loss, yet, instead of wishing her back, we will endeavor to imitate her example and be thereby to live, so that we may gain an entrance to that "Better World," where she is now singing the song of "Moses and the Lamb," even in sweeter strains than those which have so often delighted the hearts of her friends.

4. That we fervently sympathize with the parents, sister and friends in their deep affliction. We grieve with the lonely sister, and would comfort her with the thought that Katie has only gone before. God grant that we all may one day meet her where partings are no more.

THE MARKETS.

BRIGHTON MARKET.

WEDNESDAY, May 20, 1886.

Cattle, 2055; Sheep and Lamb, 4081; Swine, 3380; number of Western Cattle, 1811; Eastern Cattle, —; Working Oxen and Northern Cattle, 225; Cattle left over from last week. —.

PRICES. Beef Cattle—Extra, \$14.25 @ 15.00; First quality, \$13.00 @ 14.00; second quality, 12.00 @ 12.75; third quality, \$10.00 @ 11.00 @ 12.00 (the total weight of Hides, Tallow and dressed Beef).

Sheep—\$10.00 @ 11.00 for country.

Lamb—\$10.00 @ 11.00 for country.

Wool—\$2.00 @ 2.50 each.

Sheep Skins—\$1.75 @ \$2.50 each.

Lamb Skins—\$1.00 @ 1.50 each.

Calves—\$1.00 @ 1.50 each.

There is a larger supply of Cattle from the West than has been brought in any one week for several months, and but a few poor lots among them. Prices have fallen off one dollar per hundred from our last quotations. The trade on Saturday was slow, and Butchers did not seem to be very anxious to buy, even at the decline.

Milk Cows—Prices: Extra, \$5 @ 11.00; Ordinary, \$3 @ 5.00; Store Cows \$1.50 @ \$2.00 per head. The price of Milk Cows depends altogether upon the fancy of the purchaser.

Working Oxen—There is but a few pairs in Market, there being not much demand for them. There will be but a few Working Oxen in Market until Cattle come in from Maine more freely. Holders are asking from \$150 to \$200 per pair.

Sheep and Lambs—There was not so large a supply from the West as there was last week. We quote sales at 7.50 @ 8.00 @ 8.50 per head. The Western Sheep cost one cent a pound higher, and the quality was poorer.

Swine—There is more Swine in Market than has been in before this season. Prices retail, 11 @ 12 cents per lb. Good lots for peddling at 10 to 11 cents per lb. Fat Hogs—2450 at Market; prices 105 @ 110 per lb.

RETAIL PRICE.

INSIDE FANUILL HALL MARKET.	
PROVISIONS.	
Beef, fresh,	14 @ 25
" salted,	12 @ 18
" smoked,	20 @ 28
Pork, fresh,	16 @ 20
" salted,	14 @ 18
Hams, Boston,	19 @ 20
Lard,	20 @ 21
Lamb, 1/2 qr,	12 @ 15
Veal,	12 @ 15
Mutton,	8 @ 10
Butter, lump,	45 @ 48
Tub, best,	40 @ 45
" 2d qual,	38 @ 40
Cheese,	10 @ 20
Eggs, doz,	10 @ 20
POULTRY.	
Road's Pigs, 150	63 @ 00
Chickens, B., 30	37 @ 00
Old Fowls, B., 20	30 @ 00
Turkeys, B., 25	30 @ 00
Ducks, yng, pr,	1.50 @ 00
Geese, yng, each,	1.00 @ 00
Geese, wild, 100 @ 00	1.00 @ 00
Quail, per doz,	0.50 @ 00
Partridges, each	0.00 @ 00
Venison, B., 00	00 @ 00
VEGETABLES.	
Potatoes, pk,	35 @ 40
Beets, pk,	10 @ 15
Onions, pk,	60 @ 50
Celery,	20 @ 25
Turnips, pk,	00 @ 25
Dandelions, pk,	00 @ 25
FRUIT.	
Pine Apples, each	25 @ 50
Cranberries, bu,	3.00 @ 00
Dried Apples, 800	15 @ 00
Apples, pk,	50 @ 75
Peaches, in cans, 400	50 @ 00
Oranges, Havana,	00 @ 00
Oranges, Messina,	00 @ 00
Lemons, 1 doz,	25 @ 00
Grapes,	00 @ 00
Malaga, B., 60	00 @ 00
Pears, large, doz,	75 @ 00
Whortleberries, can,	50 @ 00
HAY.	
Country Hay,	1.35 @ 45
Eastern pressed,	2.00 @ 25
" 100 lb,	1.10 @ 25

BUSINESS NOTICES.

A MILD but effective remedy for removing Worms from Children and others, is to be found in HOLLOWAY'S VERMIFUGE CONFECTIONS. They are pleasant to the palate, subject the patient to no annoyance, and are strongly recommended by the medical faculty as an effective remedy. JOHNSTON, HOLLOWAY & COWDEN, Proprietors, Philadelphia.

HUNDREDS OF PEOPLE in this vicinity are suffering from diseases of the blood, which may be easily cured by the use of Dr. J. W. Poland's Humor Doctor.

O. S. CURRIER & CO., 94 Hanover Street, are selling Ladies' Cloaks, Shawls, Balmorals, Tibetas, Alpacaes, Prints, DeLains, Cottons, &c., at much reduced prices.

THE GREAT PRESERVER OF HEALTH—Tarrant's Effervescent Seltzer Aperient can always be relied upon as a pleasant, mild, speedy and positive cure in all cases of Costiveness, Dyspepsia, Heart-burn, Sick Headache, Indigestion, Sour Stomach, Liver Complaint, Biliousness, Flatulency, Fullness of Blood, and all inflammatory Complaints where a gentle, cooling cathartic is required; so says the Chemist, so says the Physician, so says the great American Public of the Nineteenth Century.

Used by them and be not without a bottle in the house. Before life is imperiled, deal judiciously with the symptoms, remember that the slight internal disorder of today may become an obstinate incurable disease tomorrow.

Manufactured only by the sole Proprietors, TARRANT & CO., Wholesale Druggists, 278 Greenwich and 100 Warren Streets, New York. Sold by all Druggists.

USE RENN'S PAIN KILLING MAGIC OIL—"It works like a charm."

COLGATE & CO.'s Fragrant Toilet Soaps are prepared by skilled workmen from the best materials, and are known as the STANDARD by dealers and consumers. Sold everywhere.

ASK YOUR Grocer or Druggist for a box of THE MAGIC CLEANSING CREAM. Manufactured by J. J. PIKE & CO., 21 Milk Street, Boston. Also dealers in Trunks, Umbrellas, Suspensives, Paper Collars, Patent Medicines, &c.

"BUY ME AND I'LL DO YOU GOOD."—Dr. Langley's Root and Herb Bitters in every instance try this medicine. They will cure every one who uses them for Jaundice, Headache, Costiveness, Liver Complaints, Humors, Impure or Bad Blood, General Debility, and all Bilious Diseases. GEO. C. GOODWIN & CO., Boston, and all druggists.

USE HULL'S EASY RUM SOAP, and none other. For sale by the principal Druggists.

TO FARMERS OF NEW ENGLAND.—The subscriber calls your attention to a new Fertilizer prepared by the Lodi Manufacturing Co., made from Night Soil, Blood, Bones and Offal of New York City, called

DOUBLE REFINED FODDERETTE, which is an entirely different article from the common Fodderettes used in these years. It is a Local Strength of the old kind, fine as flour, free from coarse impurities, and is as strong and effective as any superphosphate in market, although sold for only \$25 per ton delivered in Boston.

This article has only been used one season, but its effects have astonished every one who has tried it, and the Company confidently assert that used in quantities half as large as was formerly used of the common Fodderette, that it will not only Double the Crop, but ripen it from Ten Days to Two Weeks earlier.

This makes it by far the cheapest and most preferable manure in market.

For pamphlet and further information apply to HENRY SIDERS, New York Packet Office, March 5, 1886, 119 & 122 Commercial St., Boston.

BOOTS AND SHOES.—\$5,000 bankrupt stock just purchased, selling at retail at less than cost of manufacture. S. S. HOLTON, 188 Hanover St. May 3.

GET THE HEAD COOL AND THE HAIR HEALTHY.—Keep a bottle of CHEVALIER'S LIFE FOR THE HAIR. It restores the hair rapidly to its original color, and stops it falling out. Recommended by Physicians. Sold by all Druggists. See CHEVALIER'S TREATISE ON THE HAIR, sent free by mail. SARAH A. CHEVALIER, M.D., No. 1123 Broadway, New York. April 23. ly2mosew—10mosew.

A Clear, Smooth Skin, and beautiful complexion follow the use of HELMBOLD'S CONCENTRATED EXTRACT SANSAPARILLA. It removes black spots, pimples, moth-patches, and all eruptions of the skin.

In the Spring and Summer Months, the system naturally undergoes a change, and HELMBOLD'S HIGHLY CONCENTRATED EXTRACT OF SANSAPARILLA is an assistant of the greatest value.

Young Ladies, beware of the injurious effects of Face Powders and Washes. All such remedies close up the pores of the skin, and in a short time destroy the complexion. If you would have a fresh, healthy, and youthful appearance, use HELMBOLD'S EXTRACT SANSAPARILLA.

Not a few of the Worst Disorders that afflict mankind arise from corruption of the blood. HELMBOLD'S EXTRACT SANSAPARILLA is a remedy of the utmost value.

Helmbold's Extract SANSAPARILLA cleanses and renovates the blood, instills the vigor of health into the system, and purges out the humors that make disease.

Quantity vs. Quality.—Helmbold's Extract SANSAPARILLA is small. Those who desire a large quantity and large doses of medicine, err.

Those who desire brilliancy of Complexion must purify and enrich the blood, which HELMBOLD'S EXTRACT OF SANSAPARILLA invariably does. Ask for HELMBOLD'S. Take no other.

Helmbold's Highly Concentrated Fluid Extract SANSAPARILLA ERADICATES ERUPTIVE AND ULCERATIVE DISEASES OF THE THROAT, NOSE, EYELIDS, SCALP, AND SKIN, which to disfigure the appearance, and render the sufferer miserable. It removes all taints, the remnants of disease, hereditary or otherwise, and is taken by ADULTS and CHILDREN with perfect SAFETY.

Two TABLESPOONS of HELMBOLD'S Extract of SANSAPARILLA, added to a pint of water, is equal to the Lisbon Diet Drink, and one bottle is equal to a gallon of the Syrup of Sarsaparilla, or the decoctions as usually made.

AN INTERESTING LETTER is published in the Medical (Chirurgical Review) on the subject of the Extract of SANSAPARILLA in certain affections by Dr. J. H. Roberts, F.R.S., &c. Speaking of these diseases, and diseases arising from excess of mercury, he states that no remedy is equal to the Extract of SANSAPARILLA; its power is extraordinary—more so than any other drug I am acquainted with. It is, in the strictest sense, a tonic with this invaluable attribute, that it is applicable to a state of the system so sunken and yet so irritable as renders other instances of the tonic class unavailable or injurious.

Helmbold's Concentrated Extract of BUCHU is the great diuretic. HELMBOLD'S CONCENTRATED EXTRACT SANSAPARILLA is the Great Blood Purifier. Both are prepared according to rules of Pharmacy and Chemistry, and are the most active that can be made.

The best test of their purity and superiority will be a comparison with the properties as set forth in the United States Dispensary.

My laboratory for the manufacture of Fluid Extracts has been visited by thousands of physicians and druggists from all parts of the United States, and the mode of preparations received their unanimous commendation.

HELMBOLD'S HIGHLY CONCENTRATED FLUID EXTRACTS are pleasant in taste and odor, and immediate in their action.

NONE ARE GENUINE, unless done up in the steel engraved wrapper, and signed, H. T. HELMBOLD.

The proprietor was compelled to adopt such a wrapper, because of the growing popularity of his articles, and to prevent spurious and dangerous counterfeiting.

H. T. HELMBOLD, druggist, of eighteen years' experience, and manufacturer of HELMBOLD'S GENUINE PREPARATIONS.

Principal Depots—HELMBOLD'S DRUG AND CHEMICAL LABORATORY, No. 104 Broadway, New York; next Metropolitan Hotel; and HELMBOLD'S MEDICAL DEPOT, No. 104 SOUTH TENTH STREET, Philadelphia, where all desiring information, should address COMPTON, FLAGG & CO., Publishers, 277 Washington Street.

SOLD BY DRUGGISTS EVERYWHERE.

Price \$1.25 per bottle, or 6 bottles for \$6.50.

May 28

AMPHION:

A Collection of Four, Five, and Six-part Songs for Male Voices, Original and Selected. Words chiefly by H. A. CLARKE. Music Selected and Arranged by J. E. GOULD, Editor of "The Opera Chorus Book," "Sacred Chorus Book," etc. Complete in five books—Piano, Soprano and Separate parts. Prices, Complete, \$5. Set of Vocal Parts, \$4. Separate Vocal Parts, each, \$1.25. Piano Score, \$7. Mailed, postpaid. OLIVER DITSON, PUBLISHERS, 277 Washington Street.

HOWE'S PIANO WITHOUT A MASTER.

A LAR for MELODEON, CABINET ORGAN, GUITAR, ACCORDEON, CONCERTINA, GERMAN ACCORDEON, BANJO, VIOLIN, FLUTE, CLARINET, FLAGEOLET, FIFE, Etc. Each Book contains easy and simple, but very complete rules and exercises, with from one to four hundred pieces of popular music, fingered expressly for the instrument. Price, 50 cents each, sent postpaid.

ELIAS HOWE, 100 COURT ST., BOSTON.

May 28

DEATH TO PIN-WORMS.

DR. GOULD'S PIN-WORM SYRUP is the only known remedy for these most troublesome and dangerous of all worms that infest the human system. It is also the most effective vermifuge for all other kinds of worms in children. Purely vegetable, safe and certain. A valuable cathartic to health. Warranted to cure. Price, 75c. GEO. C. GOODWIN & CO., Boston, and all druggists.

May 28

READ AND REFLECT!

UPON THE VOLUNTARY TESTIMONY GIVEN TO

COE'S DYSPEPSIA CURE.

THE world renowned remedy for the unfailing cure of

Indigestion, Sick Headache, Sourness or Acidity of Stomach, Rising of Food, Flatulency, Lassitude, Weariness, Biliousness, Liver Complaint, FINALLY TERMINATING IN DEATH.

From REV. ISAAC AIKEN, Alleghany, Pa. JOSEPH FLEMING, Druggist, No. 84 Market Street, Pittsburgh:

SIR—I take great pleasure in stating that, after having suffered from dyspepsia for about fifteen years, at some periods much more than others, I have been entirely cured by the use of Coe's Dyspepsia Cure. My friends know that of late years my case has been an extreme one. I had great suffering from eating any kind of food, and on an average would vomit about one third of my meals, in a sour, indigestible mass. When the severe attacks would come, I would lose all strength and be utterly helpless. Some of the attacks would be so severe that for days together I would not retain anything on my stomach, save a little dry toast and tea. For years I knew not what it was to pass five consecutive hours without intense pain. From the time I took the first dose of this medicine I ceased vomiting; gradually all soreness passed away, and flesh and strength returned, and ere long I have been able to eat any kind of food set upon the table. Six months have now passed without any symptoms of the return of the disease. My case was considered by all, even physicians, so marvelous, that for a time it was feared it might be fictitious; but I am now so well convinced, that I have been not merely relieved, but permanently cured, that I can conscientiously recommend Coe's Dyspepsia Cure to all victims of dyspepsia.

ISAAC AIKEN.

Late pastor of the Beaver St. Church, Alleghany.

From E. DETCHON, M.D., Pleasant Hill, Ind. PLEASANT HILL, IND., Jan. 31, 1887.

Messrs. C. G. CLARK & CO., New Haven, Ct.: Dear Sirs—I have used five bottles of your medicine for dyspepsia, and find it of great value. I have had dyspepsia for 22 years, and have found no one remedy so effective in giving relief as your Dyspepsia Cure. I have (as am a physician) used it in my practice, and have been satisfied with its effects.

Respectfully and truly, E. DETCHON, M.D.

From H. H. NICKERSON, West Waterville, Me. WEST WATERVILLE, ME., Sept. 25, 1886.

To C. G. CLARK & CO.—Gents: I have introduced in this place and am now selling your "Coe's Dyspepsia Cure." It was some time before I sold any of it, but it is gaining favor rapidly now. In every case it has given perfect satisfaction. I am about out—have but two bottles left. Please send me two dozen as soon as possible, at your lowest cash price.

Truly yours, H. H. NICKERSON, Druggist.

From GEO. C. GOODWIN & CO., 28 Hanover St., Boston. MAY 2, 1886.

Messrs. C. G. CLARK & CO., New Haven, Ct.: Gents—We have now been selling Coe's Dyspepsia Cure for the past five years—and take this opportunity to say, that in all cases it has given great satisfaction as a remedy, and is spoken of in the highest terms by dyspeptics.

GEO. C. GOODWIN & CO.

SOLD BY DRUGGISTS EVERYWHERE.

Price \$1 per Bottle.

C. G. CLARK & CO., New Haven, Ct.

May 28

J. L. ROBERTS.

(SUCCESSOR TO SIDNEY PATCH.)

Manufacturer of IRON RAILING

FOR HOUSES AND CEMETERY LOTS. ALSO GRAVE BORDERS, IRON CHAIRS, SETTEES, VASES, UMBRELLA AND HAT STANDS, BRACKETS, &c. Bush Hammers on hand and made to order. Locks repaired and Keys fitted. Low prices and work warranted.

63 Merrimac Street, Boston.

WHEELER & WILSON'S

HIGHEST PREMIUM

SEWING MACHINES

ARE THE BEST IN USE.

WHEELER & WILSON received the GOLD MEDAL at the Paris Exposition, 1887, over eighty-two competitors.

Office, 225 Washington Street, Boston.

May 28

H. C. HAYDEN, Agent.

Greatest Curiosity of the 19th Century.

WONDERFUL ELECTRIC FISH.—It pleases all! By mail for 10c, and stamp 3 for 25c. Address the inventor, NATHAN HALL, West Millbury, Mass. Agents wanted in every part of the world.

May 28

WANTED.—Agents to sell Campaign Badges and Medals in every town and hamlet. GRANT Badges, Pins and Medals ready now. Send 25c. for samples, or enclose stamp for full particulars. We also make the Best RUBBER STAMP for the words "LAW-PHASE & PERKY, 109 Bank St., Cleveland, Ohio."

May 28

WANTED.—AGENTS.—\$200 per month the year round, or a certainty of \$250 to \$300 per month to those having a little capital. We guarantee the above monthly salary to good active agents at their own homes. Every agent, farmer, gardener, planter and fruit-grower, North and South, should send at once for particulars. Please call on or address J. AMEARN & CO., 53 Second St., Baltimore, Md.

May 28

WANTED.—AGENTS.—\$75 to \$200 per month, every month, ready now. Send 25c. for samples, or enclose stamp for full particulars. We also make the Best RUBBER STAMP for the words "LAW-PHASE & PERKY, 109 Bank St., Cleveland, Ohio."

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WANTED.—AGENTS.—\$75 to \$200 per month, every month, ready now. Send 25c. for samples, or enclose stamp for full particulars. We also make the Best RUBBER STAMP for the words "LAW-PHASE & PERKY, 109 Bank St., Cleveland, Ohio."

May 28

WANTED.—AGENTS.—\$200 per month the year round, or a certainty of \$250 to \$300 per month to those having a little capital. We guarantee the above monthly salary to good active agents at their own homes. Every agent, farmer, gardener, planter and fruit-grower, North and South, should send at once for particulars. Please call on or address J. AMEARN & CO., 53 Second St., Baltimore, Md.

May 28

POPULAR INVESTMENT.

Central Pacific Railroad Company's FIRST MORTGAGE GOLD BONDS.

THE CENTRAL PACIFIC RAILROAD COMPANY are authorized by Acts of Congress to construct, with the aid and supervision of the United States Government, the Western and principal portion of the National Trunk Line between the Pacific Coast and the Mississippi Valley. They have built by far the most difficult and expensive portion of their Road, and have an unprecedented working force extending the track across the Salt Lake Basin. By the close of 1886 it is expected they will have 500 miles in full operation, and that the

ENTIRE LINE WILL BE COMPLETED IN 1870.

More than TWENTY MILLIONS OF DOLLARS have been expended in the work, and the available CONSTRUCTION RESOURCES are ample for the remainder, as follows:

1. UNITED STATES BONDS to the extent of \$5,000,000 per mile, average.
2. FIRST MORTGAGE BONDS to the same amount.
3. GRANT OF PUBLIC LANDS along the route, 12,800 acres per mile.
4. CAPITAL STOCK of \$30,000,000, of which \$5,000,000 is subscribed and paid on the work done.
5. CASH RESOURCES, comprising Donations from California sources amounting to \$1,750,000; Net Earnings, etc., 1865 to 1870, \$4,500,000, making a total of more than

SEVENTY MILLIONS UPON THE FIRST 730 MILES.

One hundred and fifty miles are now built and in operation on both slopes of the Sierra Nevada Range. The net earnings for the past year were OVER A MILLION IN GOLD, or more than four times the annual interest liabilities; and the net surplus for the present year, after payment of expenses and interest, is estimated at

\$1,500,000 in gold.

We have now on hand a supply, and are prepared to fill all orders at their

Par Value and Accrued Interest,

in currency, a limited amount of the

FIRST MORTGAGE BONDS,

bearing six per cent. per annum, both interest and principal being explicitly made

"PAYABLE IN GOLD COIN,"

conformably with the special laws of the Pacific States.

The Bonds are of \$1,000 each, with semi-annual gold coupons attached, payable in July and January, the back interest from January 1st being charged to the purchaser, in currency.

The Company reserve the right to advance the price at any time; but all orders actually in transit at the time of any such advance will be filled at present price. They are believed to be the most perfect and assured Corporate Security now offered, and are recommended to persons seeking desirable steady investments.

We receive all classes of Government Bonds, at their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 5 to 10 per cent. profit and keep the principal of their investments equally secure.

Orders and inquiries will receive prompt attention. Information, Descriptive Pamphlets, etc., giving a full account of the Organization, Progress, Business and Prospects of the Enterprise furnished on application. Bonds sent by return Express at our cost.

FISK & HATCH,

FINANCIAL AGENTS OF THE C. P. R. R. CO.,

No. 5 Nassau St., NEW YORK.

Offices of the Central Pacific Railroad Company,

No. 14 WILLIAM STREET, NEW YORK,

AND

NOS. 56 AND 58 K ST., SACRAMENTO, CAL.

For sale in Boston by

BREWSTER, SWETT & CO., Special Agts, 40 State St.

KIMBALL, PYCOTT & BENNETT, 8 State Street.

FLINT, PEABODY & CO.,

FOGG, BROTHERS & BATES,

SPENCER, VILA & CO., 18 Congress Street.

JOHN E. M. GILLEY,

DUPRE, BUCK & SATTLES, 102 State Street.

R. L. DAY & CO.,

J. H. PERKINS, 22 City Exchange.

ELIOT NATIONAL BANK,

B. W. GILBERT, 18 State St.